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AND THE DESERT SHALL BLOSSOM
AND THERE SHALL BE A WAY THERE
AND THE REDEEMED SHALL WALK THERE

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Now ready! Index to Vol. CXXIII of the Herald

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NEWS

A CHINA BULLETIN

The Fifth Annual Meeting of the National Christian Council of China was held in Shanghai on October 13–20. Chinese leadership is taken for granted now in this Council; but distinctions of race and church are forgotten in its earnest discussions.

The united "Church of Christ in China" opened its first General Assembly in Shanghai on October 1. Its 87 commissioners came from all over China, and represented 120,000 communicants, almost a third of the whole Protestant body. They are the fruitage of the work of 16 missionary societies of the West.

Not all the members of those groups have entered. There are still dissenters of both liberal and conservative varieties. The North China Kung Li Hui (connected with the American Board) waits for local union with several groups, for vital organic union with brethren close at hand, before it will connect itself with a national organization.

But the "Foochow Congregational Church" is one section of the Church of Christ in China. And the American Board churches near Canton long since merged themselves in the "Kwangtung Divisional Council" of the same united Church.

Dr. Ch'eng Ching Yi, the General Secretary of the National Christian Council, was elected the Moderator, for three years, of the Church of Christ in China. He is the most highly respected and widely beloved Christian leader in the land. A missionary, Mr. A. R. Kepler, was elected to be General Executive Secretary.

Of the 175 regularly appointed China missionaries, 126 are on the field or traveling thither, while 49, or 28 per cent of the force, are on furlough (ordinarily about 15 per cent would be on furlough). Of those on the field, four-fifths are at their regular stations. Some missionaries have stayed on at all stations except Kienning, in the Shaowu Mission.

Chinese are steadily coming forward into new positions of trust and responsibility. Mr. Ts'ao Cheng Chu, a graduate of Han Mei Boys' School in Shaowu and Nanking Theological School, is Principal of Han Mei. No American teachers are there: the Board has recently found it possible to add $1,000 gold for Chinese teachers in this important academy.

Foochow College has been under the leadership of Mr. Joseph C. D. Sing for ten difficult months. Mr. Donald Hsüeh has recently joined the staff—a new American Board "project" for 1928. Mr. Sing serves also as the Moderator of the whole "Foochow Congregational Church," which now directs the American Board work of that section. The General Secretary is Rev. Y. S. Lin; while Rev. Samuel H. Leger serves as English corresponding secretary.

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

FOREIGN MISSIONS UNDER FIRE

TALKING IT OVER WITH THE CRITICS

A Series of Articles in Dialogue Form

BY SECRETARY CORNELIUS H. PATTON

DIALOGUE NUMBER 1

Time: December, 1927.

Place: Secretary's Office in the Congregational House, ston.

Persons: The Pastor of a City Church, a Secretary a Mission Board, a Missionary from India.

---

stor. Good morning, Mr. Secretary. Are you too sy to answer some questions that are bothering me?

cretary. Never. Come right in and sit down. hat is it you have on your mind?

I am troubled over these recent attacks on for-n missions. Do you realize that this cause is der fire, and that we pastors are up against it meet the criticisms that are appearing in the gazines and daily papers? I have a fine earnest ople, yet whenever I mention foreign missions in ese days, they come back at me with an astonish-g array of doubts and objections.

Yes, of late I have been making a card-catalogue objections. It is most interesting.

But I am serious about this. It is affecting the ving of the church, and if my people are at all pical you will be feeling it in your treasury.

I am serious, too; very serious. I quite agree th you that we need a fresh statement of our case, new apologetic, if you will. That is why I am ting the new objections in this way. It is a sort Preparedness Campaign on my part. What you y leads me to think that perhaps the war is ac-ally on.

It is; at least in my church; and what I need a good supply of ammunition.

I hope I have the right sort. If I haven't, per-ps I can tell you where to look for it. But just hat line of attack have you been facing of late?

P. Well, to begin with something right up to date: one of my men, high up in business circles, a man who has always stood by our missionary program, said to me last Sunday, "Pastor, not another dollar for foreign missions." When I expressed surprise, he replied, "Look at China! Look at the way they are treating the missionaries! What has it all amounted to? After all these years and all we have done, the missionaries are being driven out by the very people they have sought to help. I see by the papers that the work has come to an end, and that not less than one hundred million dollars of property has been lost. For one, I am through with the whole business." I tried to calm him down, but I confess I did not make a very good job of it. Now what should I have said to that man?

S. That speech of his sounds like certain remarks which were reaching us last spring, when the papers were printing on the front page stories of how the missionaries, driven from their stations, were escaping to the coast, or to Korea, Japan, the Philippines, and the United States. It certainly looked serious at that time, especially for the man who has little or no historical perspective for estimating upheavals of that nature and who believes all he sees in the papers. But your business friend was behind the times; evidently he has not been reading the later dispatches and probably he does not look at the religious press at all. A good many things have occurred since the tragic events of last spring, and a good many other things have come to light. For instance, we know now that the Chinese did not drive out the missionaries.

P. Who did drive them out?

S. Our Government drove them out. At least, it amounts to that. Without claiming absolute control of their nationals in China, our consuls exerted such pressure that, with few exceptions, the missionaries felt it would be an act of disloyalty to

remain. As American citizens they had no desire to embarrass their government, and so, after repeated warnings and appeals that amounted to a demand, they consented to withdraw. Now that things have quieted down, and they know for certain of the friendly attitude of the Chinese, they question whether the United States officials were as well informed on the situation as they thought they were.

P. If that is the case, I should think the missionaries would feel decidedly sore.

S. Some of them do, and they are saying that the Boards should have a better understanding with the State Department as to just where the responsibility of the consul begins and ends. They consider it intolerable that a person engaged in missionary work, with full knowledge of all it may cost, should be counted disloyal if in a time of danger he declines to escape to a place of safety. They particularly object to the impression being conveyed to the Chinese that the messenger of peace on earth and good will toward men requires the support of gunboats and armies. Not thus, they maintain, will the cause of Christ be advanced in a country like China. They hold that under conditions such as arose last winter and spring, the higher loyalty of their religion should be allowed to come into play. In any case the course of events in China appears to have justified the missionaries who threw questions of political casuistry to the winds and remained at their posts.

It should be understood, however, that the defining of the duties and responsibilities of our Government in respect to missionaries in the interior of a country like China—how to recognize their position as American citizens under the guaranty of treaties which must be upheld, and at the same time not handicap their usefulness as ambassadors of Christ—is an extremely difficult one. Some are saying the only solution is for the missionaries who feel they cannot accept our Government's protection, to renounce American citizenship and become naturalized as citizens of China. I hope, however, some less drastic solution can be found.

P. But don't you think such a situation as arose at Nanking last spring justified the attitude of our Government and that the missionaries were fortunate to escape on United States gunboats in the way they did?

S. I do. I think, had I been in their place, with all of those lives under my care, I would have acted precisely as Consul Davis and Captain Hough d'd. I have the utmost sympathy for our American officials in the far-off places of the earth, where in critical situations they are obliged to act upon their own responsibility. The'r problems are of a baffling nature. But as it turned out, Nanking was not typical of the attitude of the Chinese people as a whole. It was a sporadic outbreak on the part of a radically anti-foreign division of the Southern Army. You know how quickly the trouble was put down, and how the incident served to awaken the Chinese to the sinister character of Russian comm nism, and how as a result the anti-foreign party the Army lost control. But more important th that, from our point of view, was the revelati of the essential friendliness of the Chinese peop toward the missionaries residing in their midst. not a single instance, so far as I have learned, h the local population of a city or town where mi sionaries have lived and worked, risen up again them. On the contrary, they desired them to st and sorrowed to see them leave under pressure fr their own government, which they were unable understand. I could give you any amount of ev dence to prove that your friend is wrong as to t unappreciative Chinese driving out the missionari

P. But has not the evacuation of all those statio been a body blow to the missionary enterprise? saw one paper that characterized the withdrawal a "Missionary Debacle."

S. Well, God maketh the wrath of man to prai him. We certainly would not have chosen the even of the last twelve months. The cost of it all dollars has been very great; the American a European public has formed wrong ideas which will take years to correct, and a good many of t Chinese, even the Christian Chinese, felt that the were being deserted by their best friends. But spite of all that, we see the cause set forward a wonderful way by reason of the new spirit courage and responsibility that has come to t Chinese Church. Our Christian leaders, for the mo part, have risen splendidly to the situation. The are determined from now on to make the Christia movement their very own. At last comes the op portunity to domesticate the ideals and the institu tions which hitherto have held a foreign flavo What we had hoped to accomplish by the slow proc esses of missionary evolution, possibly through period of fifty years, has now come to pass almo overnight. Maybe that is God's better way. Othe examples in history will occur to you. You kno it sometimes requires a revolution to make soci and religious progress possible. Napoleon once re marked he had noticed that men develop rapidly o the battlefield.

P. You have confidence that the Chinese Christia leaders are capable of taking the responsibility o leadership hitherto borne by the missionaries?

S. They will make many mistakes. Of course the will. We have made a few ourselves. But the should have the privilege of learning in that way As President Burton of Chicago University once re marked of the Chinese Church, "They may bungl it for a while. Very well. Better let them bungl it than keep it in our own hands, for it will alway be bungled if we keep control of it." Thus far thes leaders have shown steadiness and restraint and best of all, a real humility of spirit. Instead o being puffed-up and assertive, they are saying, "To few of us are educated for this task; financially w are a feeble folk, and we appeal to you to stand a

ur side and see us through." I wish your busiess friend could read the letters describing the welome the missionaries are receiving as they return. It would inspire him to give as he has never iven before. In this office there is only one opinion: e believe that under the new conditions the misionaries in China will be far more effective than efore. As for this newspaper talk of huge propty losses, nothing of the kind has happened. Under he conditions of civil war, naturally there was a toppage of institutional work for a time. Many of he schools had to close, but with surprising rapidity hey have reopened, as a rule under Chinese leaderhip. As for the churches and hospitals, they have een in operation all through these days of upheaval, nd never have they rendered finer service.

P. Well, I see that you are not hanging your harp n a weeping-willow tree—as yet.

S. The only trees we have any use for in this office re palms.

P. That sounds good to me. But how about that rominent Chinese who was recently in America and who had an article in the *Forum*, to the effect that he people of China are turning from Christianity s unsuited to their disposition and needs, and that he dream of a Christian occupation is fast vanishng, probably forever. As I recall it, he argued that he Chinese will turn, are turning, to rationalism nd not to religion.

S. Mr. Hu Shih, yes. A remarkable man; intelligent, cholarly, patriotic. Our people out there hold him n high esteem. He is known as the Father of the Chinese Renaissance—that is, the intellectual awakening, as distinct from the political and military ambition of the people. I read his article, but of course, s a Christian, I cannot hold, as you cannot, that ationalism can ever become a substitute for religion. I do not read history and human nature that way. I do not clearly see the four hundred million people of China, naturally devout, or even one hunlred million, living solely on the strength of their easoning powers. History presents no such specacle, not even in ancient Greece, the most intellectual f all lands.

I have a notion that Mr. Hu Shih became little excited when over here. The success of he nationalistic movement, as the Southern Army vas sweeping northward, might easily carry an enhusiast off his feet. Already certain reactions are etting in, and, in my opinion, Brother Hu has nother guess coming. Possibly our estimate of the rofundity of his observations may be influenced by he fact that in this same article he found Ameriran religious life characterized by personalities like Aimee McPherson and Elmer Gantry! That unforunate reference, I fear, prevented his article from making the impression it deserved. I appeal from Hu Shih drunk to Hu Shih sober. Just before comng to America he made an address at a meeting f the Christian Literature Society of Shanghai, in which he generously attributed to the missionaries he incentives that led to both the intellectual and political awakening of China, advising them not to worry over the so-called anti-Christian movement. I think I have a report of that address in my desk. Here it is. Now listen to this passage:—

"The present social movements agitating the people of China are the product of the Christian missionary teaching and are but signs of a day of great things for China. Do not be discouraged at the so-called anti-Christian movement. This thing is your own product. It is a sign of the awakening of China, for which you have been working and longing. Don't be discouraged by these things. You wanted an intellectual awakening and you have it. You missionaries have trained the people for the new ideas. Even your opponent is influenced by you—if he had not learned of your work, he would not have been your opponent. You were the pioneer in this great movement that is going on in China."

P. But, may not Mr. Hu Shih argue that while the incentives for a free and enlightened China have come through the inculcation of Christian ideals, now that the awakening has occurred, they can get along very nicely without any such help?

S. Undoubtedly he does argue in that way, but such a development does not seem to me reasonable or likely. It will take more than ideals held by a small group of reformers to carry China to the goal of an intelligent and characterful national life. China had age-old ideals of her own; on the ethical side, they were of a remarkable character; yet they failed to save her in the evil day. What China needs, what America needs, what the world needs, and needs continuously, is a spiritual *dynamic* sufficient to make accepted ideals come true. It appears to me that the religion which alone could furnish the incentive will be needed to carry the movement to success. To put the thing in a nutshell, China, no more than America, can get along without Jesus Christ.

P. I have quoted one man in my congregation, and you have helped me to meet his objections; but let me now quote another, a man even more intelligent, who follows the missionary news, and believes in the enterprise fundamentally. His point is that in your strategy you ought to pay more attention to the changing tempers of non-Christian people, withdrawing from lands like China, when the tide is against you, and concentrating upon more favorable areas. It is good business, he argues, to place your goods where there is a demand for them. How about that?

S. A big question surely. Perhaps it can best be answered concretely. You know that is what many were saying at the time of the Boxer Uprising in 1900, when the missionaries were driven (this time by the Chinese themselves) from North China, when all our stations were destroyed, when over a hundred missionaries, along with 1,600 Chinese Christians, suffered martyrdom. Certain timid folk—I will not call them pusillanimous—said at that time, "Now that you are out of China, better stay out.

"It is clear they don't want your religion and it is a waste of life and money to keep sending missionaries to such people." How well I remember such remarks! Now, suppose the American Board and the other foreign boards, instead of meeting the situation with vision and courage, had followed that

advice! Suppose the young men of our colleges, like Watts O. Pye and Hugh Hubbard, had followed counsel of that sort, instead of offering themselves in unprecedented numbers for the filling of the broken ranks! Surely the Church would have lost one of the greatest periods in missionary history. You know, of course, that during the years following the Boxer trouble, Protestant Christianity forged ahead in China in an unprecedented way. In 1900 the Protestant Church membership was 113,000; in 1924 it was over 400,000. During the same period the number of Christian adherents increased 105 per cent, while the students in Christian schools increased 332 per cent. Is not that a sufficient answer to your friend? Has it not been true from the days of the Apostles to the present time that "The blood of the martyrs is the seed of the Church"? Is there any better strategy than the strategy of the Cross? "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Would your friend have opportunism and easy chance take the place of a sublime faith? Let your friend understand that this work is no holiday excursion. It never has been; it never should be. But if China is not sufficient answer, tell him to look at Turkey.

Ten years ago, after the massacres and the expulsion of the Christian population of Turkey, some were telling us—some very prominent people, too—to keep out of Turkey and send the missionaries to *China*, where Christianity just then was going strong. Now, I suppose, these same wiseacres, if they are keeping up with events, are thinking that we might well move the China missionaries to Turkey, since the situation there is so materially improved. Well, it would be a very expensive process, and in more than financial ways. I prefer the wisdom of the greatest of all missionaries, the Apostle Paul, to that of your friend. I believe if in China we remain "steadfast, unmovable, always abounding in the work of the Lord," we shall find that our labor is not "in vain in the Lord." Personally, I look for great advances in that land. But there may be other questions in your mind.

P. Yes, there are many others, but I have no time for them today. Can we have another talk, say next Monday?

S. By all means. I am likely to get as much out of such a conference as yourself. Shall we say at ten o'clock?

P. Very good. But before going I would like to make one broad inquiry. We have been talking about China, because the startling events there have set many friends of missions thinking; but in regard to the foreign missionary movement generally, do you consider that the outlook is favorable or unfavorable?

S. That question should be answered by a missionary of long experience, one who can give you the "then and now" argument, based upon wide observation. I see Dr. Robert A. Hume, our veteran from India, looking in at the door, and I propose to put the question to him. . . . Dr. Hume, please come in and sit down. This pastor wants to know about the general outlook for foreign missions over the world: is it favorable or unfavorable? Your life has been spent in India, but we think of you as a world figure. Will you not, in the briefest possible form, give us your frank opinion?

Dr. Hume. My impression is that the missionary situation everywhere is favorable. But because I was for fifty-two years resident in India, I speak with positiveness about that country. Numerical proof is not the most important. The oldest American foreign mission was established in India in 1813. In its *first twenty years* more American missionaries died than Hindus became Christians. Now in some parts of the country *twenty non-Christian Indians join the Christian church every day.* According to the Government census there are five million Indian Christians. The last census showed that in the decade then ending the Hindu community had lessened, the Mohammedans had increased six per cent, the Christians had increased thirty per cent. As in apostolic times, not many mighty, not many noble are called.

God hath chosen what is foolish to shame the wise, and hath chosen what is weak to shame what is strong, by greatly improving through Christ the quality and character of those of the Christian community. One Indian Christian, Mr. John W. Bhore, whose father was born in a village near Ahmednagar, has lately been a member of the Viceroy's Executive Council. Another Indian Christian, Mr. A. C. Mukherji, was for eighteen years the Municipal Secretary of Benares, the religious capital of Hinduism. An Indian Christian, Mr. N. V. Tilak, was the chief Marathi poet of Western India. Yet the most encouraging feature of India's religious situation is that millions who still keep the Hindu name, without avowing themselves Christians, revere the Lord Jesus Christ as the foremost religious leader of the world and are greatly influenced by Him.

Pastor. I certainly appreciate that testimony. It strengthens my faith, and I can make good use of it with my people, as indeed I can all we have talked over this morning. I can see that these are great days for Christ. Good-by until next Monday at ten.

S. Good-by.

Remember the Day of Prayer for Missions
January 5, 1928

THE SOCIAL GOSPEL AND THE CHILDREN

By RAY E. PHILLIPS

This is the second of a series of articles by Mr. Phillips of Johannesburg, South Africa.

HE was a wise man who said that students studying a strange language should provide themselves with grammars with good strong ıdings so they could stand being thrown violently out the room! The missionary feels, occasionally, is need for well-bound grammars as he studies e language of the people. Grammars of African ıgues are incomplete; language teachers are lack- g in knowledge of the grammatical construction of eir own parts of speech, and, of course, unable to ıagine themselves in the place of the struggling udent. Language study is no joke.

My wife and I were perspiring over our Zulu ssons one day, trying to get the many different asses of nouns straightened out, and trying to retch our mouths to make the funny Zulu clicks, hen a messenger arrived with an invitation to at- nd a native wedding that afternoon. Down slammed ır books! We hurried to get ready for the trip er the winding native paths.

We discovered on our arrival that both Christians ıd heathen had been invited to attend the joyous casion. On one side of the collection of huts ere assembled the heathen; on the other, the Chris- an folk. On the heathen side the wedding dances ere being put on by a long line of sparsely-dressed en, young and old. They stamped and shouted and ng, looking up into heaven with staring eyes, for ey were invoking the blessings of the departed the newly-wedded pair. When the dancers tired, ere were the women to encourage them by their eady hand-clapping, and there were also brimming ots of home-brew beer with a powerful kick to ur them on.

The side of the kraal occupied by the Christians, owever, was quiet and dignified. Here in his black ock coat was the preacher, vigilant to guard his ock. All were attired, as nearly as possible, up to e standard set by the white people whom they had en. And they were seated on European chairs. Their heathen brethren squatted on the ground.) hat could the Christians do to contribute to the y of the wedding? The pastor solemnly stood up nd selected a hymn; they turned to the places in eir books, stood up together, and in good harmony ng one of the great hymns of the church—"Holy, oly, Holy." Then they resumed their seats.

But all the time, on the opposite side of the aal, the heathen commotion continued without let- p, the noise rising and falling—stamp, stamp, stamp, unt, grunt; the bursting into song, the waving of e shields, and the vicious jabbing of the spears ent on.

We were looking on from a point midway be- veen the Christian and heathen groups. About us ere gathered the children, many of them the sons and daughters of the Christian group. Their fathers and mothers were over there sitting quietly on the chairs.

We couldn't help but wonder how this contrast affected the children. Which type of activity appeared to them to be more attractive—the quiet hymn singing of their parents, or the wild shouting and stamping of the heathen? We concluded that were we in the position of the young folks, the heathen contribution would appear much the more attractive of the two.

DANCING IN ZULU-LAND

Who can say that the African is not a real human?

In many cases it does. Many children of Christian parents find much in heathenism that attracts them and they slip off into the heathen kraals, there to stamp their feet, clap their hands, and shout the songs. Their places are vacant in church, and their parents see with despairing eyes that their wayward children are slipping downward into a life which is not wholly heathen, yet not genuinely Christian; they accept the easy benefits of each and end too often in a total disregard of the conventional moral standards prevailing in even heathen society.

THE CHRISTIAN PROGRAM

This problem of the second generation Christian has caused the missionary to put increasing emphasis on the adaptation of Christian social methods to the legitimate social needs of the group. It has been seen that the preaching of the Gospel should be supplemented by the addition of the playground, the Scout program, and athletics, as well as by the school and Sunday school. This has meant additional work for the evangelistic missionary and his wife.

SOME FUTURE JUBILEE SINGERS

PLAYGROUND VOLLEY BALL AT JOHANNESBURG

Rarely does an ordinary camera reveal so many evidences of action

ıe crowded centers, workers have been definitely side to do supplementary, social work. My wife I were fortunate in being chosen to conduct riments along this line at Johannesburg.

Vhat has been attempted? We started among :hildren with the playground and the Boy Scouts. first supervised playground with modern appa- ıs for native children was prepared in 1918. For s that playground has been the center of at- ion for the children of a big slum district. ıy, through the equipping of nine acres of land ided by a Christian Johannesburg business man, are in a position to extend this activity so as each thousands of children; this land is located ıe very center of the city.

From one Boy Scout troop, organized in 1918 and listing of a dozen ragged urchins, the movement grown, until today, in the Transvaal Province, e are over 67 troops, with 2,500 Scouts enrolled. ds for carrying on the 30 troops in the Johan- urg District are obtained from interested Jo- nesburg business men, and the movement in the nsvaal is controlled by an Executive Council com- d largely of missionaries of different societies er the chairmanship of a gentleman of rare vision consecration—Mr. J. D. Rheinallt Jones, Secre- of the Witwaterstrand Council of Education. The ement for boys is affiliated with the European Scout Movement. Similar work has been started the native girls, but has not yet gained the gnition of the European organization. Several dred girls are enrolled in a score of Girl Scout ps. Both these organizations are expanding dly and assuming country-wide proportions.

In a more complete account of children's work tion would be made of the valuable activities ıg carried on by Mrs. George B. Cowles at Um- be, Natal, with her Boy Scouts and her group "nighties"—that most interesting organization ittle herder boys, a most needy group of country , who come to her at night after the goats and le have been taken care of.

In the Johannesburg District Athletic Leagues both boys and girls were set up about 1920, and e proved a great power for good during the years. v hundreds of boys compete yearly in football volley ball, and the girls in basketball and field key. Stimulating prizes are given away each year riumphant winning teams.

To take the place of the heathen dance, associated t is with the whole heathen system, and yet to vide for the strong craving for rhythmic expres- , we are teaching the young folks rhythmic ex- ses and games with music. These Virginia Reels singing games are hugely appreciated. Mr. hur C. Adams, our colleague at Johannesburg, been unusually successful here.

Organized concerts are occasionally arranged by missionaries of some missionary bodies, wherein ıol boys and girls acquit themselves with credit ıusic and dramatics. What are called "high-brow ;erts" are highly popular with the school children Johannesburg, the programs being arranged by

SETTING-UP EXERCISES

the Town Organist, Mr. John Connell: wonderful evenings of classical and popular numbers played on various instruments, with solos and group singing, all the performers in these cases being white. Rev. Fr. Bernard Huss, a Catholic missionary father, has developed to a higher degree than any of the rest of us the considerable talent of the native young people for dramatics. Incidentally, here is one point where Catholic and Protestant can coöperate. In the Durban Location Hall the Father's plays have been put on under the direction of our own missionary.

When we think of the uncounted thousands of young people who need this sort of service, we feel that these lines of activity are in their very infancy. Further experiment and demonstration are needed and more workers urgently required to moralize the leisure time of the young of the Bantu race.

THE ZEBRAS

A school soccer team of Zulu boys at Johannesburg. In the scheme of things at the Social Center.

"A MAN OF JOYS"

By H. W. P. of London

In the "Christian Science Monitor," through whose courtesy we print the article.

THE man of joys and acquainted with laughter." It was a conscientious objector, now principal of an Oxford college, who, while in prison during the war, wrote on this theme a beautiful study of the Master as the bringer of light and happiness to human experience. The description comes back to my thought as one that there is no irreverence in using with regard to another man who recently passed on.

Dr. James E. Kwegyir Aggrey, the really great African and vice-principal of the Prince of Wales College, the wonderful educational experiment of the Gold Coast Government at Achimota, was the most radiant Christian I have ever met. Humor and patience are characteristics of the Negro race, but there was a something added to these qualities in Kwegyir Aggrey, the pure-blooded Fanti, born at Anamabu on the Gold Coast fifty-one years ago, which made him tower above his fellows, black and white.

He was a champion of mankind, a believer in humanity, of whatever color. "If a man scowls at me, I just smile back," he told me; "he cannot go on scowling long if you do this. This, I believe, is what Jesus meant when he told us to turn the other cheek."

It was not always easy for Aggrey to smile. He knew what it was to meet with insult and with race prejudice. I could feel him wince at a remark of a London reporter in my presence, when he visited me only a few weeks ago during a short stay in England on his way home from West Africa to visit his wife and children at Salisbury, N. C. He did not retaliate, however, but tried to reach to the better man within his visitor. To retaliate would have been, he believed, to betray his own race. It would also have destroyed his chances of winning his opponent by the divine method of love.

"I love to be called 'Africa's Apostle of Laughter,'" he said to me once, after he had seen this description used of him. The laughter was an essential part of him, not a pose. As his friend, the Rev. Alec Fraser, principal of Achimota College, whom Aggrey persuaded to accept the position, and who only took the post on the condition that he had Aggrey for his lieutenant, has written to me:—

> The humor with which he took rebuffs was quite deliberate, and meant great self-mastery. But the mastery was so complete that it appeared easy not only to others but to himself. Once, for instance, when he was traveling, the only African on board a steamer, he was set at a table by himself, and no other sat with him. An intensely social man, he was cut off from all other passengers. Gradually, however, some got to talk with him, and one asked him if he did not resent having to take his meals in solitary state. "No," he said, "that's where I laugh. You people have one steward to six of you. I have a steward to myself." This was typical of Aggrey. He refused to take offence and he won men over.

His principal goes on: "He was a delightful ma to live with, full of humor, never taking offenc always looking on the bright side of things. H was devoted to his people and country and was un sparing of himself. Men sometimes said he wa conceited" (he had a true pride in his ancient rac in West Africa and could trace back his ancestr through his father to the eleventh century, whi through his mother he could claim five West Africa thrones), "but though he had conceit, it was neve offensive, never at the expense of others. Ther was no egotism in Aggrey. When he enjoyed him self, he brought all others into his enjoyment. H shared himself. He was a great human being, friend to men, and interested in all of them, an always kindly. I have had many good things in lif but one of the best is being allowed to know Aggre intimately and well."

Though he was ever bubbling over with joy, thing did not always go smoothly with him; not only be cause of the daily friction that, alas, is still the lo too often of a man of African lineage mixing wit white men of every nationality, but because of th even more hard to bear misunderstanding with whic he was sometimes met by his own people.

Some of them have had no patience with hi whole-hearted preaching of coöperation with th white race, and his participation in such work a that of the two Phelps-Stokes Fund Educationa Commissions to East and West Africa, which s much widened his field of service and activity. Du ing the past three years at Achimota, it was ofte heartbreaking to him to have to deal with the preju dices of some of his own race to this scheme i which he saw so clearly the opportunities not onl for giving them the best in Western learning, bu the chance of a really full development of all th best in Africa's ancient culture. Added to this wa the hardship of having to see his wife go back t America to be with the elder children and to ten the baby son, now nine months old.

* * *

"Only a real faith that lifted him above himsel could have sustained him during the past thre years," writes Sir Gordon Guggisberg, the late Gov ernor of the Gold Coast, most successful of Britain' administrators, and practical idealist. "And he ha that faith, the faith of a genuine Christian. Th essence of Aggrey was that he was an African, un disturbed by his Western education or his long so journ and brilliant scholastic career in the Unite States." (He won his PH.D. and D.D. at Columbi University, besides holding ten other degrees.)

"He clearly saw that changes must come," Si Gordon continues, "but he felt that these must no alter his people's personality, spirit, and characte

Africans. It was on this task, brimful of energy, erflowing in long and impassioned speeches, that started in the Phelps-Stokes Commission. It was is task he continued when he came to Achimota. was for this task—'for my people who want me' that he refused high advancement and considerably eater salary in an American University.

"No trouble was too great for him. No help that could give was ever refused. Aggrey was the nest interpreter which the present century has proced of the white man to the black, and the black an to the white. It was to the better understandg by the one of the other to which he devoted himlf. Who that heard him will readily forget his mile of the white and black keys of the piano both eing necessary for melody?"

"You have," this little tribute closes, adding thus directly personal touch, "laid the foundations for he road along which your beloved Africans are arching."

* * *

White and black keys! There is an echo of the melody in Aggrey's own life in these words of a British Governor, the melody of mutual service and of understanding.

Many another tribute has come from men and women of all degrees. All strike the note that it is joy and helpfulness and understanding which they chiefly associate with their memory of Kwegyir Aggrey.

"The one thing I am most proud of," he wrote to me in June last, "is my conversion to Christianity, and the great spiritual help I daily have from my communion with God." He added, with that touch of childlike simplicity which was so real in his great heart, "God and I are on good terms. He understands me and makes me work harder every day to reach His standard for me, because, wonderful to relate, He has so much faith in me. I pray in deep humility I may never disappoint Him."

A man of joys and acquainted with laughter, a man of hope and forward looking thought, an interpreter, a reconciler—these are the happy memories we have of Kwegyir Aggrey, son of Africa.

INTRODUCING MY MORO COLLEAGUE

By FRANK C. LAUBACH, of the Philippines

MATIAS CUADRA is a Moro with Arabic blood, who was stolen from his parents by a German Jesuit priest, who took him to Borneo when he was but a child. There he was being trained for the priesthood when the German priest heard that war was imminent, and left Borneo for Germany.

Matias then returned to Zamboanga, in Mindanao, where he came in contact with Rev. D. L. Lund, which led to his deciding to become a Protestant minister. He then came to Manila to study in the theological seminary.

Meanwhile, the Christian Missionary Alliance became unable to support him, so our own American Board Mission took him over. His spirit of gratitude is shown by a letter which he wrote when we informed him that we would help him.

"Many thanks in advance for the extension of help to both of us for the next school year. I am anxious to further my studies, as that is the only means by which I can render the fullest service to my people. I am positive that I can do more for the Lord if I am fully prepared for this service. I am endeavoring to win more Moro boys and girls to the standards of Christ. I am at the present time supporting seven people in our house and sending them to the public school. They have become loyal Christians and are being strengthened to work for Christ in the future.

"I am fully consecrated in every respect for the advancement of the Kingdom; my time, my income, and all I have shall be devoted to the service of the Lord."

He has become the best educated and most beloved of all the younger generation of Mohammedan Moros. Indeed, he is president of the Moro Club in Manila, which calls itself "The Strength of the South." Last Christmas he led fifty non-Christians, nearly all of them Moros, to the conference which is held annually in Baguio, and at the end of that conference all but twelve of these Moros decided to follow Jesus Christ. Seldom, if ever, have so many educated Mohammedans made a decision for Christ at one time.

HIS EXPERIENCE WITH PIRATES

On one occasion, Cuadra went down to his old home town, Siasi, in a little boat, accompanied by his Filipino wife and his old mother, who had come

A Conference Class of Moros

Dr. Laubach is in front at the right. This was his class at Lake Lanao in 1926.

to meet him. Suddenly, out from the other shore shot twelve *vintas* filled with Moro outlaws armed to the teeth. One glance showed Cuadra what it meant and he said: "They have come to kill us. They think we have money. Let's open our little organ and sing."

So they opened the organ and his wife began to play. His mother said: "This is a dreadful time to sing; just when we are to be killed." But they sang the Twenty-Third Psalm, which they had translated into the Moro dialect, and as the words floated across the water and the pirates heard their own language, they stopped to listen.

Then the leader called out, "Are you Moros?" and Matias answered, "Yes, we are."

"Where are you going?" said the pirates.

"To Siasi."

"Whom do you know there?"

"Blas Nonok."

"Why," said the leader of the Moros, "he is my uncle."

"And," said Cuadra, "he is my cousin."

"Well, then we will take you there," sa'd the Moros, and the twelve boats gathered around Cuadra and led him down to Siasi. He often tells that story, and ends by saying, "We love the 23d Psalm and that little organ that saved our life."

MR. AND MRS. CUADRA, AND DAUGHTER

BEGINS HIS MISSIONARY WORK IN HIS OLD HOME

He went to his old father, a fierce Moro, with a strong face and powerful personality, and said to him, looking him straight in the eye, as is the custom of those manly Moros, "Father, I have become a Christian minister and want you to become a Christian."

The old man put his hands on his son's shoulders and, standing upright with pride and looking him in the eye, said: "I am too old to become a Christian. What would I do with all my wives? I must die a Mohammedan. You go and baptize your brothers and sisters. You are living such a good life that I want them to be like you. I am proud to think that my son is the leader of the young educated Moros."

"But," said Cuadra, "I must get the consent of my brothers and sisters, because we do not make Christians out of people without their own desire."

"I have already talked to them," said the old man, "and they all want to become Christians."

And so Cuadra's brothers and sisters became the first Christians in Siasi. Then uncles, aunts and admirers joined the church, and the first Christian church in Siasi today stands beside the house of the old Mohammedan father. Cuadra's sister is studying to become a Bible-woman, and several brothers plan to study for the ministry.

Two years ago Cuadra went down to visit his father and the flourishing church, and said to him, "Father, make a feast. This is my new birthday."

"What do you mean by that?" said the old man. "This is not your birthday."

"Yes, it is," said Cuadra. "It is the day when I was born for the second time; born into the life of Jesus Christ." And so the old man had a big feast and invited the people for miles around to celebrate the day.

HIS WORK WITHIN THE MOSQUES

In the early days, before Cuadra was so well known, they went to the Island of Jolo, and began to play and sing on their little organ in the street. The Moros soon gathered around in a large crowd and listened. Then a Dato came up and said: "It is not proper for you to sing in the street. You should come into the mosque." And so they went into the mosque, and Cuadra and his wife sang. Then he told them Bible stories, more than they had ever known before, although the Mohammedans regard the Bible prophets and patriarchs as their own. For two nights Mrs. Cuadra could not sleep, because they kept insisting upon her singing with the organ.

The first boy in the Island of Jolo who wanted to be baptized by Cuadra said that his father would send him away from home if he did so. "But," said Cuadra, "you must be willing to make any sacrifice." "I am willing," said the boy, and he was baptized. His father sent word for him never to return home.

MOHAMMEDAN (MORO) MOSQUE, LANAO, MINDANAO, P. I.

Then Cuadra went to see the old man. "Won't you let him return to your home?" he begged.

"Never," said the fanatical old man; "never."

"Won't you let him come home to see you when I am with him?"

"Yes, he can come with you, but he can never come alone."

And so they went together and talked to the old Moro. Cuadra told him that his son was willing to sacrifice the home to become a Christian. The old man answered, "If he wants to be a Christian he may, but he must not live here."

And so the first convert went home to live with Cuadra and is now preparing to become a Christian minister.

At the feast of Ramadan, when the Moros fast all day and eat and worship in their mosques all night, they invited Cuadra to come into the mosque, gave him the central seat, and around him sat the Mohammedan panditos, or priests. He talked with them for an hour about Abraham, Isaac, Moses, and the prophets and Jesus, and then they had a horse waiting for him outside, and he rode to the next mosque and talked for the next hour; then he rode

THE DATOS, OR HEAD CHIEFS, OF MOROLAND

to the next for another hour; and so he passed the whole night riding from one mosque to the next, until day began to break.

HE MAY VISIT INDIA AND AMERICA

Now I am anxious for Cuadra to visit India and become acquainted with those intense Christians who are doing such wonderful things there; to see the mass movement of the Indian outcastes, and interview Sadhu Sundar Singh, and meet Stanley Jones, and talk with Mahatma Gandhi, and study Mohammedanism in India. We are dreaming that when his brothers and sisters and scores of other Mohammedans have followed his footsteps and become Christian ministers, they will turn down, strong, fearless people that they are, into Borneo, Sumatra and Java, and that over there, the only place where the American flag flies over the Mohammedan religion, that formidable foe of Christianity for 1,300 years, Mohammedanism will begin to be unraveled.

Cuadra should have finished his last year in Union Seminary this year, but the mission had run out of funds and so he has been compelled to teach. He has been urged by the Moros of Jolo to be a candidate for governor, and would surely be elected by an overwhelming majority if he yielded to their urgent appeals. But he believes that the greatest need is to get the spirit of Jesus into the lives of his people, and that he can serve them best by remaining in the ministry. I have high hopes that he may come to America next year, and if he does, the American people will discover that he is one of the most powerful, impassioned, and moving apostles of Christ that they have ever seen.

FOR JESUS IF NOT THE CHURCH

By STEPHEN C. PEABODY

Mr. Peabody of the North China Mission has been having some interesting contacts with the Chinese mind ever since he joined the force at Peking in 1924. He has been working particularly through the Frame Memorial Community Center, where Chinese thought is freely expressed. As a friend also of many leading Chinese Christians, he has a right to reflect the best thought of the day in that part of China.

LET me name some of the objections to Christianity raised by various members of the Anti-Christians and the People's Party in North China, and attempt an impartial evaluation of their merit.

(1) They oppose it as a foreign institution in its personnel, buildings, money, methods, and ideals. I feel that there is a great deal of validity in this criticism—we ought to change our ways. We have too often in the past built on our high Western standard of living an organization so complex and expensive that our Chinese friends could not think of taking over. I am asked to give my benevolences to pay the great church's coal bill—whereas I would much prefer to put my money into giving a scholarship to some lad who might be a future leader. A survey was conducted a few years ago in Shansi—one of the richer agricultural parts of China. It was found that the average income per family per year was $72 Mex. ($36 American money). That indicates that people have no surplus to speak of—the item upon which all education, churches, hospitals, depend. Any untoward event drives such people into starvation, or into being recipients of charity. I believe that here is a basic economic fact—to be kept in mind in all our planning for the church. During the past year the Fenchow Field has had to make that adjustment on very short notice with no little trouble—but we are all facing the necessity, and the transfer of our whole program to an economic basis in agreement with Chinese conditions is under way. Where it has already taken place a much more wholesome spirit is already evident. It means that if missionaries are still wanted, at least it is not because they are looked upon as the foreign Santa Clauses through whom money flows to a financially dependent church. Our American Board has taken a lead in these matters, with the result that there is a naturalness and wholesomeness of relationship between Chinese and foreigners that is very heartening.

(2) Another objection is to our schools—that they teach a foreign culture, a foreign religion, and too much of the teaching is carried on in a foreign tongue. Christian education is therefore looked upon as a denationalizing influence at a time when every effort is being used to bring about a national consciousness. The movement to have schools registered, at heart, it seems to me, is but a part of this great movement of nation building. It requires that all schools gear into the national educational machinery. Because the Christian religion and Bible are still distinctly foreign things to them, they also are ruled out. Many of our schools are making application for registration with the Government.

(3) Again, the Christian Church is associated in their minds with the "imperialism" and economic exploitation of the Powers. At the times when treaties for special privileges were made with China, the religious leaders had religious toleration clauses included, giving Christians certain exemptions from taxation, etc. The protection that our mission work has received from foreign soldiers within China has very naturally led to resentment. It therefore seems to me that there is a real element of truth in this feeling. True, there are sections of the Church which

to dissociate themselves from this—the National istian Council last year took a very forward ition in this matter—but it is difficult to remove former impression.

A VENERATION OF JESUS

It is rather thrilling to me that strong criticism he Church and its administration is accompanied the part of many of the leaders with the *highest reciation and even veneration of Jesus.* The re- is that although these few years are hard years the church, they may well have a cleansing and ning effect that will ultimately lead to a more orous, indigenous Church. Here again, when I nk in terms of scores of years, I am distinctly optimistic. There are hosts of problems: how to make more vital our worship and devotional life; how more effectually to interest young college people in the work of the church; how to make the church more effective in the social issues all about us. But where is the church that does not have these to contend with? Our great hope lies in our young leaders, all too few—but they are great chaps!

Most of the *résumé* comes to me through Chinese friends—one in particular, who does not wish to give his name, though he has written a superb analysis of the situation which I saw a few weeks ago. I feel that the facts he brings out ought to be more widely known—and so, of course, I take the responsibility for all that is said here.

CALIFORNIA AS BREWER EDDY SEES IT

Important Issues Follow on His Recent Trip

THE thermometer is twenty degrees below freezing as "I take my pen in hand"—which, of course, suggests the theme of California. The nperature has dropped thirty degrees in a day d a half and that it would not do—in California. day, after a night of sleet, we marshal the chil- en with snow shovels to clear the porch and steps d paths, and this they never do—in California. id now at my desk, looking out on brick walls, ow-covered roofs, streets of slush and a corner of e State House, but hardly within sight of the cod- h above the gilded dome, memories rise of sun- se pinks and sunset greens across the desert and rds with sounds strange to New England ears, ch as mesquite, prairie dogs, buttes, sage brush d Apaches, troop through my memory. One is ways deeply impressed by that rapid transition om the hopeless desert to the fertile orchards and ch fields where irrigation has transformed the ene. That to me is California.

Another thing they have attained—the matchless pe of architecture based on the old mission tradi- ons, with every variety of line and soft color. The nall bungalow has more attractive lines than the iddle West or New England cottage of today. The ,000 house out there seems to serve the same irpose as the $12,000 or $16,000 cellared cottage ere with us. My friends touch a button in the all; a low hum beneath the floor follows, and the as heater takes the chill off the air in five min- es. But it wouldn't work through our New Eng- nd winter.

Streets of palms and flowers; roads broad and nooth, flowing to the horizon and beyond; wonder- l rides by day and by night, with Paul Water- ouse or Dr. Kenngott at the wheel and the speed- neter anywhere you wished to have it; and in very city hospitality, so cordial, kindly, and Chris- an that you feel the friendliest folk of all the world ave gathered there—in California.

TEAM PLAY IN THE STATE

Two main points must be considered for just a moment—Churches and Missions. The type of church building conforms to the beauty and novelty of design that is possible in these new cities. Growth, confidence, broad plans and apparent strength are clear impressions received by one who gave twenty-five addresses in these church groups. The State Conference has a well-knit organization that controls the situation more completely than we can understand in Massachusetts and Connecticut, where the freedom of the individual congregation maintains its supremacy. But the Association is able to guide the development of our churches in all of the state with an efficiency and economy and a team play that prove the value of the new state plans.

Three speakers were taken in turn to five state associations where, representing Home and Foreign Missions, we had a chance to paint pictures of life and work in foreign fields and of the rural problems existing in some of our own states. To all of us there came the conviction of close coöperation between Home and Foreign Missions in a state conference so well planned and run.

The tremendous building activity of our California churches proves their confidence in the future of Congregationalism. They are going from strength to strength and the liberal message is winning an increasing leadership there.

MINISTERS BELIEVE IN USE OF FILMS

An interesting point was the use of the evening service. Questions were asked of every minister and the opinion was that the films were giving them the best evening gatherings they could secure by any method. A dozen churches spoke frankly of showing clean pictures to audiences of 500 where the pastor believed he would get scarcely fifty or one hundred to out-and-out religious services.

"My fifteen-minute sermon to a room full is all I ask," said one. "They are not idlers, but they are average citizens who want a little relaxation and will not come to a solemn, overloaded religious service. One hymn, a few verses, a brief prayer, and there follows an hour of keen enjoyment, with my brief sermon sending them home in thoughtful, earnest mood." Another said, "I note a steady growth of members and of gifts for church support gathered in from the casual audiences for the evening films."

There is no pretense that these films are of the Sunday school variety, but they present fine, clean, manly stories of adventure, of romance, and are distinctly above the level of the average sensational newspaper or magazine that would engross the interest of these people if they stayed at home. Several ministers spoke with appreciation of the rising level of clean-minded romance now available in films.

Southern California to Take Over Mexico

The Southern California State Conference is beginning an experiment of unusual interest. It desires to take a great project in the American Board's educational and evangelical work in Mexico and to develop a foreign missionary task of its own. The churches are conscious of a growing interest in Mexico. Travelers, business men, and Christian workers are passing back and forth, making for closer acquaintance between the two races. Under the present immigration laws Mexicans are allowed to come and go across the border by the scores of thousands. The orchard-building operations of Southern California employ many thousands of Mexicans, so, naturally, a genuine desire to help Mexico in missionary lines has arisen.

Two years ago the state desired to carry on its own work among the Japanese and Chinese which had formerly been directed by the A. M. A. That experiment has proved successful. The American Board has every confidence in the Southern California Conference, and in its ability to carry out this new plan for Mexico.

It is too early to dwell upon the details, for th are yet to be worked out by Southern Californ but our Prudential Committee believes that th awakened interest will increase the work in Mexi more rapidly than our Board can afford to at prese The Board is willing to serve Southern Californ in any way desired and will always have repr sentatives upon the committee of management whi will direct this work.

Coöperation Between the Two Races

Over the border there are four schools to be co sidered, with nearly 1,000 pupils and perhaps thirt five organized churches with a group of Mexica pastors, a few of whom are ordained, and all whom have a good Bible training and experien in Christian work. The new conditions under th Mexican Government demand a board of trustee of whom the majority shall be Mexicans, in charg of educational institutions. This fact in itself spel coöperation. Friends in Southern California w study the work with great care and decide upon plan of coöperation under the Mexican law.

It is possible that emphasis will be placed upo teacher-training in the future and, if the Mexica Government can found and carry forward primar schools in the villages and towns, there will prob ably be no desire to compete, but only to suppl ment and to offer some sound character-training i boarding school years and to carry leaders on fu ther in preparation for Christian service. If rela tions between America and Mexico are bettered i the next few years, as now seems likely with a ne Ambassador, these lines of work will rapidly in crease in value.

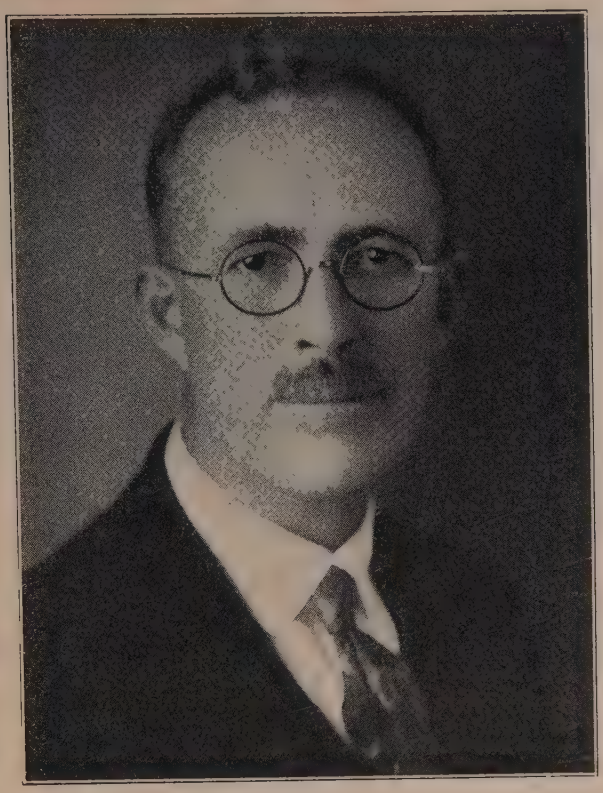
We have the advice and counsel of experience veterans upon which to count. We have a devote staff of trained leaders now in conduct of the wor and the Board is willing to hand this task over t Southern California upon its own terms, and wit earnest prayer for full success and rapid growth i the days to come.

A HAND ACROSS THE SEA: ONE PROFESSOR'S CONTRIBUTION

ONE of the finest examples which has recently come to our notice of the close coöperation between home and foreign workers is emphasized by the recent arrival at the International College, Smyrna, of three more Pomona College graduates to begin their work as members of the staff. This makes, with President Reed and three men earlier appointed, seven Pomona College men on the staff of our well-known college in Smyrna. How have these men been recruited? The answer of this is the subject of this article.

Some years ago Pomona College determined to develop a definite interest abroad. The International College of Smyrna, a non-sectarian institution of broad type, was chosen, partly because one of the Pomona alumni, Cass Reed, 1906, was Dean of the college. In 1919 the movement was inaugurated, since which time the "Pomona-in-Smyrna" movement has supported at least one term worker at the Turkey college. At the head of the local committee in Pomona College was placed Prof. Clifford N. Hand, Director of Religious Interests, and himself a Pomona alumnus.

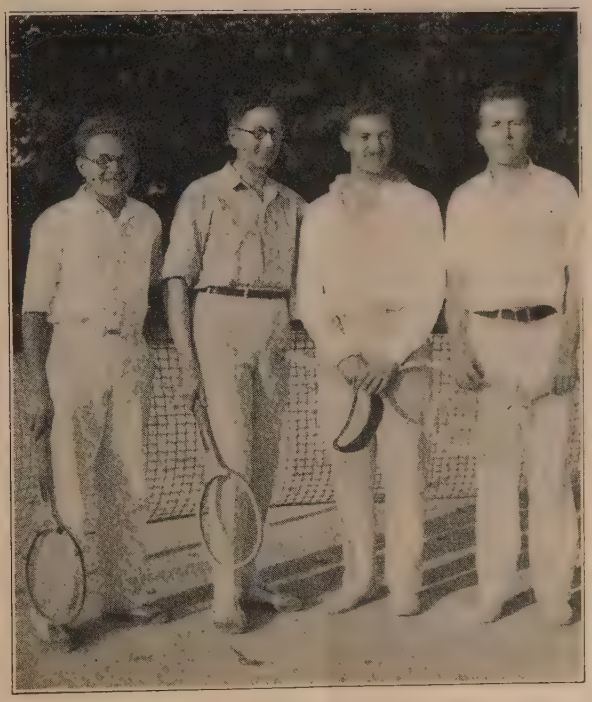
At first it was difficult to get men to offer for service abroad, but Professor Hand set himself to call the attention of promising students early in their



PROFESSOR HAND

MOREMAN, '21

ALLEE, '27



FOUR OF 'EM AT SMYRNA

Left to right: Boyer, '26; Reed, '06; Woodruff, '25; D. Hand, '26.

MILLS, '27

CROSBY, '27

course to the possibility of foreign work. Men who would probably have refused if approached first in their senior year, became interested, and finally undertook the work abroad when they had had ample time to consider the challenge. The result is that each year sees splendid men offering. Last year two were appointed, one being Professor Hand's own son; this year three; and apparently each succeeding year will see more men offering than the college in Smyrna can appoint.

Other members of the Pomona faculty have contributed; the appeal of a splendid college in Smyrna, the enthusiasm of the men now there and of the men who have completed their terms have also helped. But it is to Professor Hand and his quiet persistence in keeping the Pomona-in-Smyrna interests strong, and particularly in recruiting men for the enterprise, that the largest credit for this success belongs. Are there not other colleges where similar work on the part of a faithful professor or group of professors would not fail to produce a like response?

A Center of Inspirational Life

Bridges Hall of Music, Pomona College, Claremont, Cal.

HOW TERRIBLE IS THE "TERRIBLE TURK"?

THE term, so often used in the past, is now getting under the skin of the Turk. He does not want to be called any such name; he feels he merits now a new status.

A FIVE CENTURY HOP

Turkey woke up so suddenly that it took the nations of the earth a long time to realize just what had happened. She is now attempting to achieve what may seem at first glance impossible; she is endeavoring to transfer a people, almost over night, from the fifteenth to the twentieth century. And the most remarkable thing about it all is that she apparently is doing that very thing. Yet this new venture is not an easy one. The reactionary is present in Turkey as in every other country.

GROPING

Turkey is looking toward the West with a very definite desire to make herself like other nations. She is stretching eager hands to grasp the signs and symbols of the Western World. She has swept aside in a night certain religious and social customs that have been part and parcel of Turkish life since the foundation of the empire: she has forbidden the wearing of the distinctive fez and enforced the donning of European trousers. She is breaking down the Oriental barriers that have surrounded her women. This much is apparent to the casual observer. But the thing which is not so thoroughly appreciated, but which the sympathetic worker in Turkey is feeling keenly today, goes much deeper. Turkey, they say, is groping, indeed seeking, for that inner and spiritual something which she feels is at the center, if often deeply concealed, of what we are daring enough to call "Western Civilization"—that civilization most representative of the Christian nations.

BARRIERS BREAKING DOWN

"For years we have been praying that the wall which seemed always to rise up between us and the Turk might be destroyed," says a recently returned missionary. "Now the door has opened. We no longer are depressed by the feeling that there is an intangible barrier raised between us and people there. The opportunity for *real* intimacy with the *real* Turk is one of the most outstanding things of the past few years."

BETTER TO LIVE RELIGION

Under the present laws of Turkey religion cannot be taught in the schools. Freedom is given, however, to religious discussion with adults outside academic walls. "Perhaps it is a good thing that we cannot teach religion," said one particularly thoughtful missionary who had just come home to America on furlough. "To me it is better that we LIVE RELIGION. We need greatly to clarify our religious thinking before we offer it to the Turk. We must not bring him an array of theological theories—we must bring him JESUS CHRIST." And as still another missionary expressed it—"We want to give them the Christ of the Turkish Road even as the Christ of the Indian Road is being given to India."

WILL TURKEY FOLLOW RUSSIA?

The situation in Turkey today is a perilous one for the soul of that new nation. "There are today in all Turkey only fifty men in line to take up the work of the Hojas in the mosques," declares a returned American worker. "Three years ago, at prayer time, the aisles of any train in Turkey would be filled with men saying their prayers at the appointed times. Just recently I traveled across the

entire country and saw in all that time but one man performing his religious rites *en route*. Ramazan, the once closely kept religious festival, is no longer devoutly observed. During it the schools are not permitted to close, neither are the children excused from attendance." Whither is Turkey bound? Will she follow Russia in her disregard of religion as a vital factor in the life of any nation? Will she turn to a purified and reorganized Islam? Or will the religion of the Nazarene, as Christianity is there coming to be spoken of, arouse her enthusiasm by its moral strength and spiritual beauty?

THE HEART OF IT ALL

"Turkey is not afraid of religion as religion," said a competent observer, "but she is afraid of denationalization. She is afraid of anything that would, in her mind, tend to run counter to her strong passion for Nationalism."

A comprehensive survey of all the ways in which Turkey is showing her desire to become one among the other nations, would furnish material for a book. But some of the more significant things, which over and over again are reported by those who have been on the scene, may indicate the drift of affairs there.

TURKISH PROGRESS

Better roads to travel on, improved commercial life, schools for all the children—these are some of the outstanding things Turkey is striving for. The normal school students are subsidized, and they in turn must agree to give five years after graduation to teaching where, and for what pay, the Government sees fit to designate. The salary, however, is always a living wage, we are told.

CHILD-LIFE CHERISHED

A most hopeful sign is found in the care that is given to child-life. There is something worth while in any nation that has at heart the welfare of its children. They are trying to teach through the medium of the schools and children's reading books the fundamental virtues of kindness, respect, obedience, forgiveness, thoughtfulness, self-support, and generosity. If a generation of children grow up under such training, what is to become of the "terrible Turk"? The men who engaged in the last terrible events so thoroughly known to the world are now well over thirty years of age. There is a new generation growing up that knows nothing of these methods.

"JUST NORMAL GIRLS"

The Turkish boys and girls are keen students. The testimony of American teachers to this fact is convincing. Girls at the Intercollegiate Institute in Smyrna have greatly enjoyed English literature. "They have a wonderful capacity for appreciating the finer things," said one missionary teacher. "They are normal girls, playing basket ball, dressing in the new fashion, and walking about the streets with their bobbed hair blowing in the wind."

This is a new and startling change from the old days and ways. But this new freedom bears no taint of "boldness," or of self-consciousness. The Turkish girl seems peculiarly free from such evils—she bears herself gracefully and easily in new circumstances. All the Turkish people, those who know them well agree, are sociable and appreciative of friendliness. But it is a far cry from eager girls in a city college who study English, general science, algebra, geography, hygiene, evolution, sociology, and community civics under a foreign man teacher, to the isolated women in the small towns and villages of back country Turkey. It is no easy task that the Turkish leaders have set themselves, and it is because they are striving so hard to achieve an end worthy of success that outside nations might well extend a helping hand where possible.

THE TURK A HUMAN BEING

The Turk, like every other human being on the face of the earth, cannot bear to be looked down on. He wants to be like other people. So he has his Red Crescent, like our Red Cross. He has his anti-tuberculosis societies, his anti-liquor organizations, his Purity Leagues, his hospitals, and his orphanages. He wants playgrounds and athletic instruction for his children. The Mayor of Smyrna, a widely read man, made himself personally responsible for the cost of apparatus for a playground in Smyrna in case the city failed to appropriate the desired amount. Missionary workers have found Government coöperation very cordial in social service and agricultural work.

TAG DAYS STRIKE TURKEY

The Turk is more Westernized than one would suppose—for when he wishes to raise money he resorts to Tag Days, fairs, and benefit balls! But the rub comes in seeing that the money thus raised is satisfactorily spent. The Turk wants the money used—but he wants it used in the right way and to the best advantage. Here it is that the trusted, friendly man, be he foreigner or otherwise, can serve a new, groping, and eager Turkey. She is looking for leadership and she cares little from whence it comes if it be honest, friendly, and in no way an attempt to denationalize her.

CHRISTIAN SCHOOLS

In the College at Smyrna there is now an enrollment of 270 students, of which 90 per cent are Turks; the remainder are Jews, with a sprinkling of Americans and Europeans. In the Girls' School 80 per cent of the 86 pupils are Turks.

"IT'S NONE OF OUR AFFAIR!"

Evidence of an entirely new point of view in Turkey may be found in such an incident as that of two young people who wished to be married. The objection on the part of the would-be bride's parents was violent. To be married in Turkey, you must show your birth certificate. This important docu-

ment was held by the girl's parents and no amount of persuasion could get them to give it up. The Government was appealed to, and after investigation a new birth certificate was issued to the girl. The Government, furthermore, refused to interfere in the affair, saying: "They wish to be married. They are old enough to be married. It is none of our affair. Let them be married." And they were married.

"INTERESTED IN JESUS"

Not long ago "Ben Hur," that film version of a Christian story, was shown in Turkey. It was shown in a large city during Ramazan, Islam's great religious festival. A Turkish father took his boy, and upon being queried about it, replied that he had done so "because my son is very much interested in Jesus."

One of the many interviews with missionaries back from Turkey was drawing to a close. The missionary's wife, who was herself an active worker, had talked enthusiastically of the possibilities in Turkey. Keyed up by her own enthusiasm, she ended by saying:

"Isn't it a thrilling thing to be right in at the beginning of such a great movement?"

ON THE ROAD TO THE KINGDOM

The following is a story told by the late Rev. Herbert M. Irwin of Athens, Greece, to Prof. John Wright Buckham of Pacific School of Religion, Berkeley, Cal., when Dr. Buckham was lecturing at the Athens School of Religion last winter. It comes as a "last message" from Dr. Irwin, who died on November 17 at Athens.

IT was in the Smoking Room of a club for Moslem young men, carried on along the general lines of a Y. M. C. A.

Entered Hassan, a burly blacksmith and a regular attendant. After the usual polite preliminaries, he took from his spacious girdle his tobacco box and match box and proceeded to roll himself a cigarette. Then followed this conversation:—

Hassan: "Badvelli" (Reverend), "this club has been going now for several years, and every week you have about 1,000 young men in attendance, and every Sunday night you have several hundred in a meeting in the Audience Hall. Now, we want to know what your object is."

Director: "Well, Hassan, if I were to give you a categorical answer to that question you would not understand it, for you come to me with an idea in the back of your mind that would forbid your understanding it. But let me try to illustrate it. What is Islam for: to make good men or bad?"

Hassan: "To make good men."

Director: "And what is Christianity for? To make good men or bad?"

Hassan: "To make good men."

Director: "Are all men who call themselves Moslems good, and all who call themselves Christians good?"

Hassan: "No; about three out of five Christians are good and two out of five Moslems are good." (This was a polite concession to the director's religion.)

But from his acquaintances he picked out certain representative men whom he claimed were good Moslems or good Christians, or *vice versa*, and, according to the director's knowledge, he certainly seemed to have taken the correct measure of his fellow citizens. "By their fruits shall ye know them."

Director: Taking up Hassan's tobacco box: "Here we have a sealed package marked on the outside 'First-class tobacco.' How do you know it is first-class tobacco?"

Hassan: "One would have to open it and smoke it to tell what kind of tobacco it is."

Director: Picking up his match box: "This, too, is a sealed package; on this I will write 'Second-class tobacco.' How do you know it is second-class tobacco?"

Hassan: "It is the same thing; if you don't open it and smoke it you can't tell."

Director: "Now let us take a man, and on him we put the sign 'Moslem.' How do you know that he is a true Moslem?"

Hassan: "According to the illustration, we can't know until we get inside."

Director: "Exactly."

Hassan: "But how can you get inside of the man?"

Director: "Can't you? How long have you known me?"

Hassan: "Oh! I have known you for several years."

Director: "And do you know me, *i.e.*, what kind of a man I am inside?"

Hassan: Smiling: "Yes, I think I do."

Director: "Yes, and I know what kind of a man you are. You may deceive me or I may deceive you for a while, but eventually we come to know what the other is inside.

"Now let us take another man and on him let us write 'Christian.' How do you know he is a true Christian?"

Hassan: "It is the same test. One has to get inside."

Director: "Now, do you know what you are afraid of? You are afraid that I am going to take the tag 'Moslem' off a man and put the tag 'Christian' on him. But I am not interested in tags. What I am concerned about is to see that you men are changed inside."

an: "Badvelli, if we could believe that we would follow you. But we don't believe it."

tor: "Well, I am sorry, Hassan, that you don't believe it, but it makes no difference. It matters not to me whether you are called a Moslem or a Christian or a Kalathumpian as long as you are right inside. The name is an external matter, which will rectify itself in time."

an: (Taking up the statement "it makes no difference.") "No, it makes no difference, because you will go on and on and finally you will get us, for you fellows never give up."

As Hassan prepared to depart, the Director said to him:—

"Now, Hassan, before you go, there is one verse out of our Sacred Book that I should like to give you to think about, and it is this: 'Man looks on the outer appearance but God looketh upon the heart!'"

GARDNER AND SINCE

By WILLIAM S. BEARD

Secretary of the Laymen's Advisory Committee

ARDNER is the name of a thriving city in Massachusetts, as all the people of the Bay State do know, and as all the citizens of the states should know. Its interest for us does consist in the fact that it is one of the leading manufacturing centers in the United States, rtant as that may be, but that here occurred irst of the Congregational Men's Dinners held Fall; in a way, the most significant of the s. It was this Dinner which, in our hopes at , occupied the right of the line in the write-up erning the Congregational Men's Dinners in the ember number of the *Herald.*

ust to refresh the memory of the readers, it there stated that at the Dinner held at the l Bancroft in Worcester, May 12, men from ner and Athol came to the Dinner leaders with essions of regret that only 20 or 30 of the 50 5 men from these two communities in the ester North Association who would have cared tend could be accommodated, though both the and small ballrooms and the three galleries of argest hotel in Worcester were utilized.

Let's have a Gardner-Athol Dinner," was the nder, and so keen were the men that plans began ke form immediately. In less than a month a l but most capable committee was at work, ed by Mr. Chester P. Pearson, either now or for- y mayor of Gardner, President of the Goodnow- son Company, operating twenty-one stores in states. These laymen proceeded almost entirely r their own steam.

ix o'clock, October 7, was zero hour. When the struck, the dining room of the Colonial Hotel ardner was crowded with Congregational men. 11 men who went from Athol to Worcester ght 68 Atholites to Gardner, while the 12 Gard- es who attended the Worcester Dinner corralled f their associates for this later event. Of the urches in the Worcester North Association only re unrepresented. The smallest delegation from church was 3, though the tickets were $1.75. r in the history of the hotel had a larger num- been entertained, and the number had been lled only once. Two hundred and thirty-nine regational men dined, sang, listened, and en- l the fine fellowship together.

The following comment, reported to us by a speaker who carried the missionary story to one of the Hilltop churches the following Sunday, is in point. The word is as follows:—

"The thing you will be most interested in was the echo from the Congregational Men's Dinner at Gardner. My host Sunday noon had attended. His wife stated very honestly that at first $1.75 seemed a good deal to pay for a meal, but they felt that the church should be represented, so three went. The man interrupted here (and this was the echo I referred to) 'that money was for more than food. It was wonderful to see all those men, and we had fine speeches.' The glow on his face told how much it had meant to him."

Three modifications were tried out at this point. Since the Every Member Canvass was only two months distant, utilizing Dr. Potter and the secretary of the Laymen's Advisory Committee to speak concerning the Foreign and Home enterprises respectively, it was thought best also to refresh the minds of the men with reference to the significance and place of the local church. This service was ably rendered by Rev. Ashley Day Leavitt, D.D., who spoke on the theme "Faith of our Father's Sons." This was the first modification.

Secondly, on the succeeding Sunday, October 9, all of the seventeen churches were visited by missionaries, and the story which had been told to the little delegation which had gone to Worcester and the larger delegation at Gardner, was given to the whole of the several churches on Sunday.

Third, on Sunday evening a Young People's Rally was held in Athol. "The rains descended and the floods came"; so did the people, for, despite the downpour, nearly 500 convened, four-fifths of them young people, to listen to a presentation of the topic "What Shall I Do With My Life?"

The unique contribution which it was hoped the Gardner meeting might make was thus characterized in the September *Herald.*

"This meeting (Gardner) is one evidence that we were right in believing that when a few men once know the record of their achievements at home and abroad, they would immediately want to share the story with others."

Now this is a fairly strong assertion for a statement which was intended only as a prophecy, but the Dinner has occurred, and for once a man's prophecy has come true. Once in human history hope has been exceeded by actuality.

AMONG THE GREEN MOUNTAIN BOYS

Monday, October 10, another series started. Superintendent Frazier of Vermont had read the *Missionary Herald* for September and had been busy for weeks arranging Dinners for the Congregational men of Vermont, with Rev. R. Hawley Fitch of Dorset as a most unusual song leader, with himself as chauffeur and introducer; with Dr. James L. Barton of the American Board, himself a son of Vermont, graduate and senior trustee of Middlebury College, and the secretary of the Laymen's Advisory Committee, as speakers.

Six Dinners were held at the following points: Brattleboro, Bennington, Springfield, Montpelier, St. Johnsbury, Middlebury, with Sunday services and an evening mass meeting in the Burlington churches. The entire results of the week none of us will ever know. Some we do know. Due to the spirit of Superintendent Frazier, whose effectiveness can only be adequately described by the speed with which he drives his car, 1,200 Congregational men listened to the story of their World Wide Work, a number equal to nearly 20 per cent of the entire resident male membership of the Congregational churches of Vermont. At every point men were present from considerable distances. Man after man shook hands with us the last Sunday night at Burlington, who had driven in from twenty, thirty, or thirty-five miles. At St. Johnsbury twelve men came from North Troy, who had to make a trip of sixty miles each way to be present.

Governor Weeks, that royal churchman, thought the Dinner of enough importance to drive from Montpelier to Middlebury and back just simply to preside. One can only hope that Congregational men everywhere are thinking and acting with something of the same concern in these last days, with reference to the needs of Vermont, with which Vermont Congregational men looked out over the world those wonderful seven days.

WITH THE MEN OF MAINE

A week later followed two Dinners in Maine. To the first, held at the Congress Square Hotel at Portland, with 117 men present, four drove down from Farmington, a distance of 100 miles each way. The speakers were the secretary of the Laymen's Advisory Committee and Dr. Frank C. Laubach of the Philippines, concerning the Home and Foreign Field, and Rev. Douglas Horton of the Leyden Church, Brookline, concerning the local church. The succeeding Monday night, October 21, came the Bangor Dinner at the Penobscot Country Club, with the same team, except that the local church was presented by Dr. Raymond Calkins of the First Church, Cambridge. From the whole eastern section of Maine came the 135 men. Thus care the men i Maine for their work.

Rev. Basil C. Gleason of Brewer, the Bang Dinner executive, says that "next year the difficu will not be in persuading the men to attend, but finding a place large enough to hold all who w to attend." President Moulton of the Seminary spea in similar vein.

The Gardner Dinner has been succeeded by t other Massachusetts' Dinners: the first held at Hotel Hawthorne, Salem, for North Shore Cong gational men, 154 attending, with Rev. Arthur Ellis of Newtonville speaking to the local churc Dr. Charles S. Mills and Dr. James L. Barton r resenting the Home and Foreign work. This Din was held on Armistice Day.

The next occurred November 15 in the new Par House of the First Church at Winchester, with 4 men from the Woburn Association present, t speakers being the Gardner team.

As I write, a clipping and a letter have come my hand. The clipping is from the *Boston Tra script* and contains the word of a person who w present at that Dinner. He says: "I have attend Rotary Lunches and Masonic Visitations aplenty that district, but I have seen nothing like this. T straighter the talk, the more direct the appeal, t more it got the men." But the second comment more significant still, for it is the contribution o sixteen-year-old High School boy, who said: "I going home to tell Dad what he missed. I wish the young fellows in our group could hear the speakers sometime." Well, it may be that we o sters will all be converted eventually if we can ke the youngsters on high speed long enough.

The last of this series will take place at Pla ville, Conn., December 5, when the Plainville m are expecting 300 from the Farmington Valley ar Gov. John H. Trumbull of Connecticut will presi

RESULTS OF THE SERIES

This ends the 1927 series. What are the result Here are a few.

Between February 28 of this year and Dece ber 6, a little more than nine months, approximat 4,500 Congregational men, all in New England w the exception of one group, have paid $1.50 to $3 apiece, and have sat from 6.30 to nearly 11.00 P. that they might be informed as to the status their missionary enterprises. Isn't it about time th the general run of Christians stopped worrying abo the male life of our churches when 4,500 men a ready to pay for the privilege of attending a m sionary meeting?

Secondly, to the inquiry which I have uniform put to those present at these meetings, as to wh in a given area so considerable a group of Cong gational men have been convened, for any purpo whatsoever, the reply has been invariably mad "Never." To be able to achieve in nearly a sc of instances what has not been accomplished fr the standpoint of Christian fellowship in from o to two hundred years of church history, is a res not to be lightly set aside.

Third, I cannot but believe that other Congregational men in other areas of our country are just as ready to listen to this story. If the Laymen's Advisory Committee had the staff and the funds, 5,000 Congregational men could be convened during the next twelve months to listen to the recital of the achievements of the World Wide Work. The men of the churches are ready for the story.

Fourth, our busiest and most resourceful men are only too glad to lend their influence. They manifest keen interest in such undertakings and are willing to work. Three of the above Dinners have had as their presiding officers, the Governors of New Hampshire, Vermont, and Connecticut, while at Winchester the gavel was wielded by Mr. Hull, Speaker of the House of Representatives for Massachusetts.

Finally, the men themselves are unwilling to let the matter rest where the Dinners drop it. In response to their suggestions—their suggestions, mind you—Conferences are being arranged in these Dinner areas, where brief presentations are being made by representatives of the State, National, and Foreign Work, followed by opportunity for questions and round-table discussions. Two such Conferences have already been held. Of the 178 men in the New Haven area who attended the Lawn Club Dinner last February, 117 returned October 28, and spent from 4.00 to 9.30 P.M. in conference along the above lines.

A SAMPLE RESOLUTION

I can give no better idea of this meeting than to quote the Resolution adopted unanimously by this group of men. This Resolution was prepared by a committee of Laymen, on the motion of a layman:—

"Whereas, we 117 Congregational men, after hearing reports of the secretaries of our Home and Foreign Boards, are more than ever convinced that the World Wide program of our church is of vast importance and service to the World and vital to the life and progress of our entire enterprise,

Therefore, be it *Resolved.*

1. That we recommend to every church in the area here represented, which does not now have such a committee, that it create immediately a World Service Committee (Missionary Committee), the membership of which shall be largely composed of men.

2. That this World Service Committee take a responsible part in preparing the budget of the local church for the ensuing year, especially in relation to benevolences, and then use its best efforts in seeing to it that that budget is balanced.

3. That we recommend that the laymen here present take the initiative in convening in their own churches within the next few weeks meetings similar to this one in plan and purpose."

We hope that at all points the Dinners will be followed by Conferences of this sort.

It is high time for all of us men on whose conscience, we say, rests the well-being of the World Wide Work, to bestir ourselves to bring to our fellows the story of the achievements of our Christian enterprises at home and abroad, to which recital they are only too willing to listen, and in behalf of which they will be only too glad to act.

MEN'S BANQUET, WINCHESTER, MASS., NOVEMBER 11, 1927

VENTURES OF FAITH. III

9

Setting the Example 1817

Work began among the Cherokees in the South. Agriculture was part of the plan. Cyrus Kingsbury, however, had to call upon negroes to teach the Indian the dignity of labor.

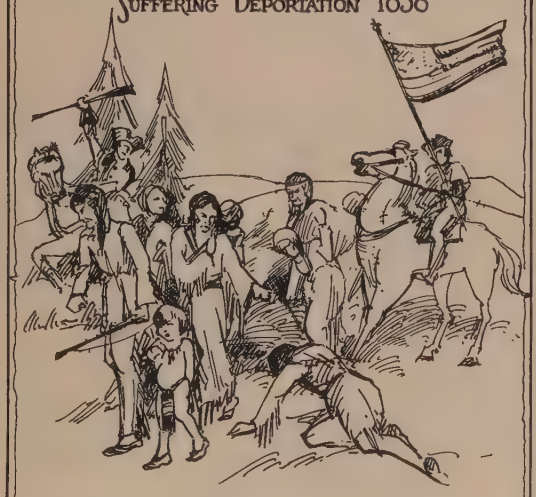
10

Dragged to Jail 1831

The Indian lands in Georgia were coveted by whites. Missionaries who, like Dr. Butler, pled for the Indians suffered severe persecution, the State of Georgia defying the Supreme Court.

11

Suffering Deportation 1838



U.S. military forces removed the Indians to Arkansas. Thousands perished on the way. This spelt disaster to the Board's work in the South.

12

Crossing the Rockies 1836

The work moved westward. Whitman and Spalding in a new venture of faith claimed Oregon in the name of the Lord. Their brides were the first women to cross the Rockies.

A BIT OF INDIAN HISTORY

By OTIS CARY

NEARLY a hundred years ago certain states were encroaching on what the American Indians considered rights guaranteed to them by treaties between their "nations" and the United States. About 1828 our national government joined with the states in demands that the tribes should remove to the Far West.

The unwillingness of the Indians to do this is shown in a letter from a Choctaw chief that appeared in the *Missionary Herald:*—

> It is our own country. It was the land of our forefathers, and as their children we call it ours, and we reside in it. And whenever the great white men have come to us and held treaties with us, they have ever said, "The country is yours." The treaties are written for us by the white men themselves, and we have as a nation our own laws and are governed by them. And now, although white men have surrounded us and settled on every side of us, here alone can we reside. For it was the land of our fathers and it is now ours as their children. And has not the American Government always sustained and protected us, agreeable to the solemn treaties with this nation? And should the people of Mississippi wish to extend their laws over us and distress us, such measures would be attended with misery and destruction to us. Will not the great American people, who are men of truth and love justice, still love us Choctaw red men? Surely we think they will love us.

The sympathies of the Board's missionaries were with the Indians. In December, 1830, those working among the Cherokees united with the missionaries of two other societies in issuing a statement favorable to the red men. A month later they received copies of a law just enacted by the Georgia legislature decreeing that white persons residing within the limits of the Cherokee Nation who had not received a license from the Governor of Georgia and taken an oath to support the jurisdiction of that state over the Cherokees, should be punished by confinement in the penitentiary at hard labor for a term of not less than four years. Authorized agents of the United States were exempted from the operation of the law. It was evident that this statute was directed against the missionaries.

March 12, 1831, a colonel, with twenty-five armed men, arrested some of the missionaries. The judge before whom they were taken rejected the plea of their counsel that the law was inconsistent with the Constitution of the United States. He, however, released them on the ground that, since they received appropriations from the United States Government for instructing the Indians, they were its agents and so came within the exception allowed by the law. This ruling was disapproved by the Governor of Georgia, who obtained a statement from the President that he did not consider the missionaries to be agents of the Government.

Correspondence between the Governor and the missionaries, as also long accounts of the way the latter were treated, is given in the *Herald.* Dr. Butler was arrested, and some of the indignities heaped upon him are thus described by a fellow-prisoner:—

> A chain was fastened by a padlock around his neck, and at the other end, to the neck of a horse, by the side of which he walked. Night soon came on. The horse was kept walking at a quick pace, and Dr. Butler, unable to see any obstruction which a rough wilderness road might present, was liable at any moment to fall, and so to be dragged by the neck till the horse should stop. After walking some distance in the dark, on representing the danger of his situation, he was taken up behind the saddle, his chain being still fastened to the horse's neck and short enough to keep his neck close to the shoulder of the guard.

After several days in a prison where there were no chairs, benches, or tables, the missionaries, on Saturday, wrote to the person in charge, asking permission to hold a religious service the next day in some place where the guards and others might attend. The letter was returned with the following answer:—

> We view the within request as an impertinent one. If your conduct be evidence of your character and the doctrines you wish to promulgate, we are sufficiently enlightened as to them. Our object is to restrain, not to facilitate, their promulgation. If your object be true piety, you can enjoy it where you are. Were we hearers, we would not be benefited, devoid as we are of confidence in your honesty.

Two missionaries of the Board, a Methodist minister, and eight other persons were found guilty, and each was condemned to four years at hard labor in the penitentiary. The Governor offered pardon on condition that they would not again violate the laws of Georgia; that is, that they would take the required oath or remove from the Cherokee County. Though the others yielded, the two missionaries refused to do so. In prison they were fairly well treated after that.

Papers in different parts of the country condemned what had been done. Money to provide comforts was sent by Cherokees and other friends. Even in Georgia many sympathized with the missionaries. The Presbyterian Synod of North Carolina, which, like some other religious bodies, considered the case, passed resolutions, one of which said:—

> The unrestrained insults, wanton indignities, and brutal cruelties to which some of the missionaries were subjected after their arrest by individuals of the Georgia escort savor more of the lawless barbarities of Algerine banditti than of the customary decencies and civilities of an American guard.

The case was brought to the Supreme Court of the United States. Its decision and the subsequent action of the state are thus reported in the *Herald*:—

> The laws of Georgia enacted during the last two or three years, extending the jurisdiction of that state over the Cherokee County, were examined by the court, and declared to be repugnant to the Constitution, treaties, and laws of the United States. The mandate of the court was immediately issued, reversing and annulling the judgment of the superior court of Georgia, and ordering that all proceedings on the indictment against the prisoners do forever surcease, and that the prisoners be and hereby are dismissed therefrom.
>
> The government of the state of Georgia, having refused to comply with this order, the case will probably be brought before the supreme court again at their next term, when they will take such measures as in their wisdom they shall think best for enforcing their decision.

The counsel of the missionaries brought before the court in Georgia a motion for the reversal of its decision, but it was rejected. Measures were then taken preliminary to seeking further action by the Supreme Court. Meanwhile, however, the law was repealed, and influential friends of the missionaries advised them to accept a pardon now offered by the Governor. They decided to do this in the hope that thus they might be able to work again for the Cherokees.

On accepting the pardon the missionaries resumed their labors in the stations previously occupied. In various unworthy ways a part of the Cherokee Nation was induced to assent to a new treaty providing for removal. The great majority of the tribe declared that they did not recognize the validity of this treaty, and said:—

> If it is to be enforced upon us, it will be by your superior strength. We shall offer no resistance; but our voluntary assent never will be yielded. We are aware of the consequences; but while suffering them in all their bitterness, we shall submit our cause to an all-wise and just God, in whose providence it is to maintain the cause of suffering innocence and unprotected feebleness.

In 1838 military forces collected those that had objected to removal. All the companies, except one, pursued their course by land through the states of Tennessee, Kentucky, Illinois, Missouri, and Arkansas, a distance of six hundred or seven hundred miles, most of them traveling on foot. Their journey consumed from three and a half to five and a half months, attended, as was of course inevitable, with much suffering and mortality. From the time they were gathered into camps by the United States troops in May and June, 1838, till the time the last detachment reached the Arkansas country, which was about ten months, a careful estimate shows that not less than 4,000 or 4,500 of them were removed by death, being on an average from thirteen to fifteen deaths in a day for the whole period, out of a population of 16,000, or one-fourth of the whole number.

This is a story, not of Armenians and Turks, but of American Indians and United States soldiers; so we are glad to have our sense of shame somewhat lessened as we read in the *Herald*:—

> It does not appear that the mortality was owing to neglect or bad treatment while on the journey. It was probably necessarily involved in the measure itself, however carefully the arrangements might have been made, or however faithfully executed.

Remember the Day of Prayer for Missions
January 5, 1928

THE HOME BASE

Ranney Goes to Chicago

We regret to announce the resignation of Mrs. n Street Ranney as Secretary of the Board is to her decision to accept the invitation of the -West Regional Committee to join its Chicago as the Associate Secretary to head up the an's work in this Region. She goes early in ary to her new office at 19 South La Salle Street.

Mrs. Helen Street Ranney

Mrs. Ranney, who was formerly Secretary of the man's Board of Missions for the Pacific, has been important link between the American Board and women of the Pacific slope during the year she been on the Board's executive staff. Through respondence and through field work she has kept ouch with them during these months of national rganization. Now the women of the Mid-West it her help in pushing their new program, which oncerned with both foreign and home missions.

It is with regret that Mrs. Ranney resigns n the Board of which her grandfather, Dr. Rufus lerson, was Secretary for many years, but she s that the opportunity for service in Chicago be even greater than in Boston. She already a considerable acquaintance in the Mid-West, ing lived for several years in Colorado when her band had a pastorate there, and she looks for- d with pleasure to working with state leaders, ıy of whom she knows. While in California was in touch with the Home Missionary inter- , as she worked closely with Home Missionary women, and during her field work, visited in Home Missionary parishes all up and down the Coast. We believe that she will make an ideal Regional Secretary and congratulate the Mid-West on securing a woman of such wide experience and such warm interest in the whole cause.

ALL MISSIONARIES, ATTENTION!

In "pre-merger days" the American Board office in San Francisco considered the meeting of incoming and outgoing missionaries one of its rarest privileges. Hallowed to many of our missionaries are the memories clustered around the names of Dr. Tenney, Dr. Kelsey, Miss West, and, latterly, Mr. Holmes.

With the passing of this district office of the Board, the interest in the welfare of traveling missionaries is in no way lessened. The Northern California Conference office at 421 Phelan Building, next to the old American Board rooms, is now official headquarters for all American Board missionaries, and Dr. Minchin, Conference Superintendent, with his staff, hold themselves in readiness to render any service needed—passports, mail suggestions about hotel accommodations, cashing of checks, and shopping.

To be sure that all possible hospitality is shown, a volunteer hospitality committee of the Federation of Congregational Women of Northern California supplements the work of the Conference office. Mrs. E. V. Krick, 1700 Jones Street, San Francisco, is chairman of this committee. The request that San Francisco makes of all missionaries is that they notify the Conference office or the chairman of the hospitality committee of their expected arrival in San Francisco. Mrs. Krick says, "Please help us in this way to carry on the work that has been such a joy to us in the past."

The American Board office in Boston has re-registered the San Francisco office with the cable company under the name "Fernstalk."

WOMEN'S WORK ON THE PACIFIC COAST

As the women on the Coast were the pioneers in merging the home and foreign interests, any of the strangeness of pushing the interests of "Missions" without the geographical appendages has worn off and the women are quite certain that to work together is the only way. This year, when there has been a general drop in benevolences, the Pacific Coast has held its own.

It is true that in Oregon and in Washington the two societies were legally merged this year, but their Branches and Unions have been working together for a long time with, for the most part, joint officers.

The Northern California women call themselves a "Federation of Congregational Women" in order to include every woman in every church. A "Commissioner" is appointed from each church, and those

who are near enough attend the monthly board meetings, where often forty or more enthusiastic women with notebooks meet to do business, hear reports or speakers. The Commissioners who can't attend receive a full and chatty report of the meeting, which they pass on to their women. In this way, each month, every church gets in touch with everything of state interest along missionary lines.

Southern California has always had a notably strong board of women. They merged three years ago and are hard at work among the churches under the leadership of Mrs. E. B. Allen of Pasadena, elected a few months ago.

In Oregon, the women are well organized and are working in close touch with the State Conference. Both in Oregon and Washington the Conferences are dividing the benevolences into projects for each church, and women are chairmen of the project committees. These two states are employing a joint woman field worker, Miss Helen Hawke. Both Oregon and Washington have to overcome the difficulty of distances. In one county in Oregon if the Associational Vice-President had visited all her churches it would have meant traveling nine hundred miles in her car. In Washington, on account of distances and expense of travel, the president has had to put much responsibility on her Associational Vice-Presidents, and they are meeting it. Last spring one of them, with the moderator of the association and two or three others to make a team, gave six weeks to visiting all their churches, some of them rather inaccessible in mountains and valleys.

Idaho, Utah, Arizona, New Mexico, and West Texas have also great distances between places and a large majority of home missionary churches, but in each of these states there are fine groups of women at work. Their loyalty, faithfulness, and enthusiasm, in spite of isolation and crowding local problems, gives one a thrill.

HELEN S. RANNEY.

DOCTOR PRESCRIBES TEAM WORK FOR DISCOURAGED MISSIONARIES

Should a prescription be needful for a discouraged missionary, or should he need added "pep," try a month's tour among the churches, especially if the publicity and other preparatory work be done by an able and consecrated State Superintendent. Of course it's desirable to belong to a "live" country, like China! "When China moves, she'll move the world."

Called on for sixty-eight talks in thirty-six cities and towns, one realized that folks really wish to know. There were good audiences everywhere, blue Mondays, as well as other days. A frontier congregation two times as large as the church membership; a supper group of three hundred really listening to a missionary talk in a city church; a group of young folks with their welcoming song, rising votes of welcome, and other undeserved attentions, brought realization that this is the Lord's work, marvelous in our eyes, and it all charged the storage battery.

What real inspiration were those twenty h school and college groups! What if one of th queries was, "Are there flappers in China?" does one need to fear saying that his work is *Chr tian* world service. Even the conductor and bra man on a train were interested. New and old frie of the work appeared everywhere. To broadcast Armistice Day was a surprise to the broadcas and perhaps to those who were tuned in. women's society took notes, for they were to ha a "spell down" based on the material presented. commercial and similar clubs it's no task to pr that missions are a man's job, and such dynam questions as they ask!

No, the world is not going to the bowwo Folks within and without the church are looking the far fields, many of them with a real prayer terest. Religious education along missionary li seems far more general in church and church sch than a few years ago. Taking financial shares the investment was not discussed. Missionary ed cation comes first. The fruit will develop. We fou that the live-wire church had shares in world serv —and huge dividends, too.

Written by Francis F. Tucker, M.D., after month's team work in Nebraska.

COUNTERACTING PROPAGANDA AGAINST FOREIGN MISSIONS

"World Christian Movement Services Draw Reco Congregations—Christian Mission Problems D cussed by Seventy-five Out-of-Town Missionaries a Clergymen Representing Thirteen Different Denom nations—2,300 Men in Great Missionary Banquet Foreign Missionary Movement Not At End, But Beginning Say Leaders—1,500 Women Hear Gilkey in the World Christian Movement—Busine Men Challenged by Dr. Speer's Statements—2,5 at Young People's Mass Meeting Hear Stanley High

These headlines are suggestive of what Rochest newspapers served up to the public during the fo days of the "Rochester and the Christian Wor Movement" Conference, held in November. Durin the eight years of my ministry in Rochester I ha never known the newspapers to give space so ge erously to a religious movement. Monday's pape gave nearly two full pages to the report of address given by missionaries who occupied the pulpits Sunday.

The plan was not handed down by any outsid agency, but was worked out by our local leaders, wi the purpose of stimulating interest in foreign mi sions in particular and of counteracting the prop ganda which has been turned loose on America Christians to the effect that the missionary ente prise is no longer needed. It was abundantly demo strated that this is not so.

The strategy was directed to the making of o great impact on each of several groups, such as t men's Bible Classes, the young people, the wome the business men, and the clergy. Probably t climax of the meetings came on Saturday night. was a great sight to see 2,350 men gathered to he

ussed great missionary problems of the present . Dr. Diffendorfer and Dr. Frank Lee were the akers. When the committee first announced its pose to get together 2,000 men for a banquet y smiled, and some pastors of the larger churches e not sufficiently impressed to make a serious mpt to marshal their men. These few pastors now meditating upon their failure to give to a e number of their laymen the opportunity of ifetime. By Saturday morning all tickets were l and hundreds of applications were refused at last moment.

One of the most strategic of the meetings was t held on Saturday noon, when there were gath- d together, by invitation, over a hundred of the ling business men of the city to hear Mr. Lewis Franklin, formerly vice-president of the Guaranty ist Company of New York, and Dr. Robert E. er. When we tried to find a representative com- y of Christian business men to sign the invitation for this luncheon our troubles began. We then realized how great was the ignorance and prejudice of many laymen concerning the foreign missionary movement. Perhaps they have been misled by recent articles in newspapers and in some sections of the church press.

However, sentiment seems to be entirely changed in Rochester today. Both laymen and ministers, as far as I can learn from personal interviews, have a new attitude toward the Great Commission. Many business men have been waiting for some one to speak with authority on the matter of readjustments to meet the present situation in the foreign fields. Of course, it remains for us pastors to follow up with adequate education and appeal what has been begun. It is the feeling of our local leaders that Rochester has pointed the way to other cities toward a new missionary movement.

RALPH S. CUSHMAN, *Rochester, N. Y.*

THE BOOKSHELF

"CHANGING FOREIGN MISSIONS"

Professor McAfee's book[1] belongs in a class with of. William Newton Clarke's *A Study of Christian ssions,* Dr. A. J. Brown's *The Why and How of reign Missions,* and Professor McFadyen's *The ssionary Idea in Life and Religion.* This implies oroad view of the whole foreign missionary en- prise, written by a man of scholarly training, er years spent in observation and in administra- e work. Dr. McAfee is Professor of Systematic eology in the McCormick Theological Seminary, icago. He has been a member of the Presby- ian Board of Foreign Missions for a number of ars and, in addition, has filled the post of Joseph ok Lecturer in the Far East. His travels have ken him also to Syria, Egypt, Siam, and Korea.

The treatment, as the title suggests, is timely, aling with the latest phases of the situation as ought about by recent happenings in China. Dr. Afee states in the Foreword, "The volume is born an assurance that the world aspect of the Chris- n movement is just now its most demanding and essing one and that it is at a critical period of development." Some of the chapter headings are: n Enterprise Under Fire," "Some Inherent Diffi- lties of the Enterprise," "Nationals and Foreigners the Enterprise," "The Essential Missionary Mes- ge," "Some World Contributions of Missions."

No mission board administrator can afford not read this book of Professor McAfee; missionaries ll enjoy it and profit by it, but possibly it will complish its best results with pastors of home urches, who just now are sorely puzzled over the iticisms which, arising from the China revolution, of late have been sweeping the entire horizon of missionary effort. C. H. P.

[1] *Changing Foreign Missions.* By Cleland Boyd McAfee. New York: Fleming H. Revell Co. Pp. 288. Price, $2.00.

"ARE MISSIONS A FAILURE?"

Since Mr. Selden was sent out by the *Ladies' Home Journal* to investigate Foreign Missions, and this book[1] contains his findings, we presume it is intended primarily for women readers. But since the impression exists that the magazine is read (clandestinely) by a good many men—especially husbands—we presume they also were in the mind of the publishers. As a matter of fact the book is well suited to both classes of readers and we commend it to them. From the standpoint of scholarly treatment not in the same class as *Changing Foreign Missions,* it none the less serves a good purpose in the way of popular appeal. Equally with the other book it is timely, as to meeting current criticisms, accomplishing this by the recital of the concrete facts of the foreign missionary enterprise.

It is a chatty, journalistic account of how a practical man, full of the usual ignorance and prejudice of the business world, was led step by step to the position of a strong advocate of the cause. Mr. Selden speaks highly of the work of the American Board at centers like Madura, India, and Kobe, Japan. He has the highest praise for the Women's Christian College at Madras, where he met Miss Edith M. Coon, and he characterizes the chapel there as one of the three most beautiful things he saw in India, the

other two being the Taj Mahal and the Bathing Ghats of Benares.

We confess to relishing the book because of the author's frank criticism of the typical tourist and of the commercial group at Shanghai in their attitude toward the missionaries. He pays his respects to certain travelers on the big steamers in these words:—

"One of the chief sources of misinformation and prejudice concerning the missionary is in the rapidly increasing number of American round-the-world tourists—the strangest, blindest group of human beings that ever went to sea. They do not travel; they do not even trot around the globe. They dance around it; they shuffle, cut, and deal around it. Of course, in every boatload there are a few queer kill-joys who really want to see strange lands and peoples and have some intelligent advance information and sympathetic appreciation of what is in store for them. But they are not typical of the modern circumnavigators. . . . The tourists go ashore only at the big coast towns dominated and Westernized by the foreigners, which are about as representative of the Asiatic countries as Wall Street and Broadway in New York are of the Western prairies. But even at these ports they take the ship's orchestra ashore with them to a European standardized hotel so that shore leave will not interrupt the dancing."

He is rather hard on Western business interests in Shanghai, by reason of their unsympathetic attitude toward the national awakening and their break with the missionaries in the matter of urging the United States to declare war on China. He certainly does not mince his words: "As it was, they did their best to commercialize the unfortunate death of Dr. Williams. They hoped that that tragedy would turn out as profitably as did the killing of two German missionaries in the province of Shantung thirty years ago when the German Government took over the Shantung peninsula as compensation. But, fortunately, governments of Christian nations paid scant attention to the yelps and whines of their few but vociferous commercial nationals in Shanghai who clamored for measures that would have meant war."

This book makes interesting reading, and, coming from an unexpected source, is a welcome come-back to certain absurd articles appearing of late in magazines and the secular press. C. H. P.

[1] *Are Missions a Failure?* By Charles A. Selden. New York: Fleming H. Revell Co. Pp. 270. Price, $2.50.

SO OUR MISSIONARIES WRITE

Dr. Frank Rawlinson of Shanghai on a Big Meeting of Christians in China

"The National Christian Council of China met October 13–20, 1927. Three-fourths of the delegates were Chinese, and in plans for the ensuing year all the principal officers and chairmen of committees will be Chinese. The atmosphere of the conference seemed to be one in which everybody was trying to find a common coöperative base for Christian work in China. To me the conference was a quest for the principles of free and international Christian coöperation.

"One interest perhaps stood out above all others, and that was the interest in Christian unity. This interest was, of course, much deepened by the occurrence of the first meeting of the 'Church of Christ in China,' which took place just previous to the National Christian Council meeting. From that body quite a number of the delegates to the National Christian Council had come. But here again one did not detect so much emphasis on the impatience of Chinese Christians with denominational distinctions; one noted, instead, evidence of the growing desire that Christianity in China should find some way to express itself in a united fellowship that should be the manifestation of Chinese religious experience. And that is not like Western religious experience as embodied in the present denominational situation.

"The relation of the Chinese Church to Western churches received considerable attention. I agree with Dr. Hodgkin, who summed up the discussion of the topic. He says that the desire of the Council was to find the principle and method of 'free coöperation' between Chinese and Western churches. I gathered from the discussion that wherever the Chinese Christians are articulate they feel that the mission should become subordinate to the Chinese Church, and that the missionaries should come under the direct control of Chinese bodies.

"One felt that in this Conference the Chinese Christians really had control, and one was impressed by the fact that there was at no time any evidence of a trend towards impulsive, hasty, or ill-considered use of that control. While the Chinese felt that it was really their Council meeting, though they did not put it that way, they also felt the responsibility of making decisions: in consequence of which they moved cautiously and not impulsively. There was practically no evidence in this meeting of anti-foreign, anti-denominational, or anti-any-Christian-organization spirit. Indeed, at times, attention was drawn to the need of avoiding expressions that seem to cast reflection on existing organizations. The feeling was, psychologically at least, that the Christian Movement must find a new and higher expression for itself along constructive lines.

"And so it seems to me that the two main emphases of this Conference were on (1) the developing of an adequate expression of the spiritual life

the Christian, and (2) the permeating of the litical and social mind of the Chinese people with e spiritual content of Christianity. This Council eeting tried to push forward constructively these o emphases.

"The whole meeting was marked by harmony, ristian consideration, and an earnest desire to find common mind and a common expression of the ristian spirit."

Rev. Alden H. Clark Writes Warmly of a New Young Indian Friend

"My greatest inspiration during the last month s come from intimate friendship with Vishwasrao atralkar, a young Christian leader of rare charm d intense Christian devotion, who came here dur- g his own holiday to help in our retraining class. e has an interesting history. He went to a Hindu llege and lived in the home of a Brahmin profes- r. In his struggle for a college education he faced tual starvation at times. He threw himself with l his power into Nationalist agitation. He hated reigners and thought himself an agnostic. But a reat religious experience came to him in his hour f blackest despair and he is now a radiant Christian.

"For three weeks he has been in my home and I ave come to love him like a younger brother. We ave laughed together and prayed together and are ow knit in a friendship which is a joy to us both. have been giving him something of the balance hat comes from experience. He has been giving e the freshness and ardency of his impetuous but rue Christianity. He is a remarkable leader in usical services, with magnetic influence over young en. I am hoping that we may get him as a eacher in our Theological Seminary. If we suc- eed, he will be the Harry Fosdick type of teacher, hose influence will go throughout the length and readth of Western India."

Isabel Brown Rose Writes of the Influence in India of Literature and of Christian Ideas

"I saw this morning two urchins clutching one pamphlet. That is what they chose as *baksheesh* in preference to toys, dolls, soap, candy, and other delectable ware all spread out before them. The boys were Mohammedans and it was a Christian tract in Marathi which they seized! Today I was giving out some rewards for the best pupils in their monthly examinations, and had a selection of soap, rulers, candy, pencils, and old copies of *Asia*. The literature went first! You can't believe how hungry the people are for books of any kind. Few of our pupils know English, but most of them have a big brother or a kindly neighbor who can read to them, and they all dote on pictures.

"I would like to help flood Western India with good wholesome Marathi literature. An experiment is a single-page picture supplement to the *Dynyanodaya*, a weekly published by several missions jointly which reaches many remote villages where it is the only current literature available. The first supplement describes a simple candle-lighting service adapted for the use of village folk. Having been much struck by the educational possibilities of one which I saw in Newton in 1920, I introduced it into our part of India, and it has become immensely popular. It is especially valuable among illiterates and those who do not read much, whose eyes teach them so much more quickly than their ears. The picture of the supplement is a great attraction in homes which have few or none. The Marathi editor —son of the famous Brahmin poet who became a Christian, N. V. Tilak—is very enthusiastic about these supplements, and he and I have planned three others which we hope to issue shortly. Ten dollars prints enough to give picture and story to 1,500 homes. Mr. Tilak has issued the past two years a

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AN AFRICAN FOLKTALE

By JEAN ENNIS

ONCE upon a time the leopard and the bushbuck went hunting together. But the leopard was very mean to the bushbuck. Every day he sent the bushbuck to the stream with a sieve to get water, and while he was gone the leopard would cook the mush and eat it. In the meanwhile the bushbuck was getting thinner every day. One day he was sitting by the stream (by this time he was a mere shadow) and crying. He heard a voice from the stream that said, "Why are you crying, bushbuck?"

"Don't you see how thin I am?" said the bushbuck. "I haven't had anything to eat since I left home."

"Oh," exclaimed the voice, "is that so? Let me tell you. Take this cloak of the sun and moon and stars and go back to the hut. The leopard won't know who you are and he will be badly scared. Ask him to feed you; he will. After you have eaten bring back the cloak, fill the holes in the sieve with moss, and carry the water back to the hut. Don't let the leopard know who it was."

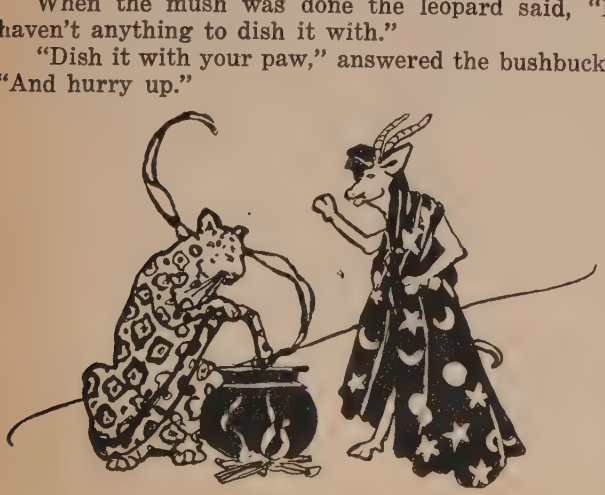
The bushbuck put on the cloak of the sun and moon and stars and went back to the hut. The leopard was very much frightened to see this strange beast come up the path, and still more frightened to see him come to the hut. "Cook me some mush!" demanded the awful beast. And the leopard put on the pot.

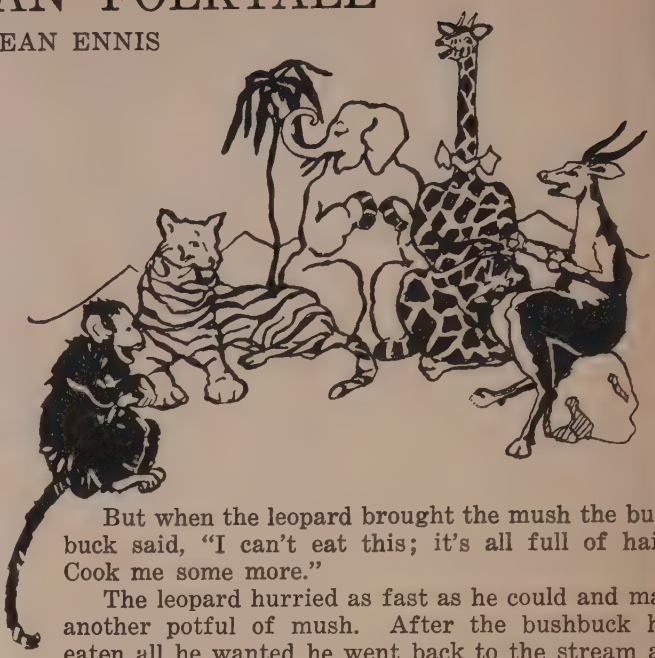
"I haven't anything to stir the mush with," cried the trembling leopard.

"Stir it with your tail," roared the bushbuck. So the leopard stirred it with his tail.

When the mush was done the leopard said, "I haven't anything to dish it with."

"Dish it with your paw," answered the bushbuck. "And hurry up."





But when the leopard brought the mush the bushbuck said, "I can't eat this; it's all full of hairs. Cook me some more."

The leopard hurried as fast as he could and made another potful of mush. After the bushbuck had eaten all he wanted he went back to the stream and gave back the cloak, then he put moss in the holes of the sieve, filled it with water, and went back to the hut.

"Oh, bushbuck, let's go back; I'm sure the evil spirits are after us," whined the leopard as soon as he saw the bushbuck.

"Why, what has happened?" asked the bushbuck.

"A *terrible* beast came while you were gone and he ordered me around as if I were his slave."

"What did he look like? What did he tell you to do?" asked the bushbuck all in one breath.

"HE told me to cook him some mush, and when I said that I didn't have anything to stir it with, he told me to stir it with my tail; see," and he showed the bushbuck his tail. "AND he made me dish it with my paw; it's burned very badly. And please let's go back."

"Alright," said the bushbuck, nothing loath. "Are the things ready?"

"Yes, everything is ready."

Afterwards, when the leopard and the bushbuck were sitting in the palaver house in the animal village, the leopard told how he had cheated the bushbuck and made him do all the work. The animals all laughed at the bushbuck; but then the bushbuck got up and told about the cloak of the sun and moon and stars, and, sure enough, the leopard's tail was all scorched and his paw burnt, and the animals laughed more than ever.

Since then the leopard is always hunting the bushbuck.

THE END

MISSION NEWS

AN INTERESTING PERSONNEL

The Stanford International Bible class in Kobe, Japan, which Miss Isabella McCausland has been conducting, with the help of others, this last year has an interesting personnel. There is a membership of thirty, and among them one finds a railroad clerk, two dentists, a sugar manufacturer, a button salesman for a wholesale house, a clerk in the Chamber of Commerce, a bank clerk, an office boy at the Kobe Club, three theological students, two telegraph operators, a hull draftsman from the Kawasaki Dockyards, and another type of draftsman from the Kanegafuch Cotton Spinning Company. These men are Japanese, Chinese, and Korean.

TEMPERANCE TAKING HOLD

The girls of the Ahmednagar Girls' School are taking a great interest in a Temperance Society which they have organized. A small group of girls constituted the original society, but recently they got about twenty more members by having a school meeting. They have even been asking if they might not go about among the homes of the city talking on temperance! This, however, does not seem feasible to the teachers. They are very glad, nevertheless, to see that there is a growing spirit of loyalty shown by the girls, and a feeling of duty to society.

ALEPPO PROGRESSING

Aleppo looks prosperous these days, say the American Board missionaries. Many new buildings are going up, among them a new Government House, a post office, and a power office. There are also new apartment houses being erected. The power house means that trolley cars will be clanging their way through the streets before long. Tracks are being laid for them. The noise from teams and carriages will be much abated by the use of rubber tires, Miss Lucile Foreman reports from the American High School for Girls. "They say" that a company is being formed to increase the city water supply. It is expected that the water will be brought from Membidj, an old Roman city, where certain underground streams have been found.

PLANS FOR EXPANSION AT BAIKWA GIRLS' SCHOOL

The Baikwa Girls' School, which is enjoying its new site in Toyonaka, far from the dirt and noise of the big city of Osaka, Japan, has bought land near the school for a church building. The plan now under consideration is to move the old gymnasium from Osaka and turn it into a chapel. Plans have also been made for moving the old college building out to serve as a dormitory for sixty girls. There are forty girls already living in the temporary dormitory, so, before the first need is filled, a second is looming in sight.

NIGHT SCHOOL AT MATSUYAMA

The Matsuyama Night School has completed its thirty-fifth year of life. Under the new organization, whereby it is ruled by a Board of Directors having eight members chosen, two from the school, three from the mission, and one each from the graduates, the Kumiai church body, and the local citizens, the school has prospered. It felt the effects of the work of Rev. Teiichi Hori, who conducted a series of meetings, ably aided by the members of the second year class who were Christians. After the meetings eighteen boys and nine girls declared themselves eager to be baptized. Every member of the second year class who was not already a Christian decided to become one.

"PLEASE SEND ME ELSEWHERE"

A certain Bible-woman in the Aruppukottai district had been sent to a small village of out-caste families who had become Christians. Not a woman or girl could read, nor did they feel education necessary. After a time the Bible-woman turned in despair to the mission and asked to be sent elsewhere. The case seemed hopeless. But she did not leave, and after the first month a change began to come about. Today she tells a different story, for there are bright-faced girls and women in the Sunday services and their faces are intelligent with a new life. Twenty-five are studying; one has learned to read the Gospel of Mark; a second is in the second book, and others are well on their way. They vary in age from seven to forty. Their new life has made them neat and clean in appearance, and in every way their daily conduct shows the transformation which has been wrought in their lives.

A LEAGUE OF NATIONS IN SCUTARI, TURKEY

The American Academy for Girls in Scutari, Turkey, has on its teaching staff six Americans, one Frenchwoman, one Britisher, one German, ten Turks, and six Armenians. The school reports the largest registration for many years. There are now 286 pupils. Divided into nationalities, they show 160 Armenians; 101 Turks; 1 Albanian; 2 Persians; 14 Greeks; 7 Jews; and 1 Syrian. The Moslem pupils are steadily increasing in number.

THE SHAOWU HOSPITAL DAIRY SAFE

For ten years the Shaowu hospital has conducted a dairy, and has kept Ayrshire cows to furnish pure milk for the babies and other patients. Beginning with a few cows and an imported bull, the herd has gradually increased to about fifty animals and furnishes a good supply of milk. The greatest menace to cattle is rinderpest; it is one of the most destructive diseases known. Last November this disease broke out, and reached Shaowu. Most of the cattle in the vicinity of the hospital were killed. But, thanks to inoculations, the hospital cattle were protected. A few yearlings contracted the disease before it was possible to inoculate them, but aside from that the hospital herd came through unscathed.

COMPETITION IN AFRICA

Considerable competition arose between several native villages near Chilesso (Ochileso, West Africa) when a new school was to be erected. Four different villages wanted the honor of having the school in their center. In order to settle the difficulty, the school was finally built on a hill near to all. As Mr. Neipp passed the home of a white trader he invited him to join the happy throng of women, men, and children who were crowding and singing along the road, and go to the schoolhouse. Hymns were sung and Mr. Neipp preached in the native tongue on "The Prodigal Son." He then explained his text to the white man in Portuguese. "This is certainly a place," he remarks, "that is a light set on a hill, which light cannot be hid."

BOOKS! BOOKS!

The small library of the American College of Sofia now owns about 5,000 volumes, but there is a great need, reports Pres. Floyd H. Black, for reference and text-books in English, as well as good literature. Both students and faculty eagerly desire these. In order to ascertain just how largely the library was used, a record was kept for two weeks, and it was found that 1,336 students used books during that time.

MR. ALVORD GREETED WITH "OHS" AND "AHS"

Mr. Emory D. Alvord, formerly a missionary of the American Board, but now doing a good piece of work for the Government of South Africa, visited Mt. Silinda with some of his slides. Most of the people there had never seen anything like this remarkable affair and greeted his talks and pictures with loud "Ohs" and "Ahs," so much so that the lecturer had to stop from time to time and quiet the audience.

THE PITKIN MEMORIAL

Interior of the Christian Association Building, Paotingfu, erected in memory of the martyred Horace Tracy Pitkin from funds supplied by Mrs. Ernest A. Evans of New York, formerly Mrs. Pitkin, the late Mrs. McCormack of Chicago, and by Dr. Sherwood Eddy.

Some of the leaders in the group are as follows:—

1. Elder Chao, a Presbyterian, head of the Board of Directors
2. Mr. Pai, a Congregational preacher, usually chairman of the Board of Directors
3. Mr. Wang, a director—chairman at the Commemoration Service for Mr. Pitkin
4. Dr. Lewis, head of the Taylor Memorial Hospital (Presbyterian)
5. Rev. Robinson of the A. B. Mission, honorary secretary of the Y. M. C. A.
6. Mr. Hu, acting chief secretary
7. Mr. Wang, secretary of the Boys' Department
8. Mr. Tien, one of the few remaining friends of Mr. Pitkin, by whose persuasion he saved himself
9. Mr. Wang, preacher of A. B. Mission
10. Mr. Lew, preacher of A. B. Mission
11. Mr. Young, son of Mrs. Young, who was a teacher of A. B. Mission in 1900 and suffered much then
12. Miss Ma, a woman preacher of A. B. Mission
13. Miss Wang, whose father helped Mr. Pitkin before he died
14. Mr. Pau, manager of Christian bookstore, member of Y. M. C. A.
15. Mr. Young, member of Y. M. C. A., Dean of Congregational Middle School at Fenchow
16. Miss Tien, daughter of Mr. Tien, student of Peking University
17. Mr. Chang, member of Y. M. C. A., a university student
18. Mr. Lee, a member

The remaining girls are all teachers of A. B. Mission.

E HORACE TRACY PITKIN MEMORIAL

ne new Y. M. C. A. building at ingfu stands as a useful and tiful memorial to Horace Tracy in, who laid down his life for people of this city during Boxer .

he building itself is of red brick white trimming, in pleasing rast to the universal gray of the rounding houses. While it is little e than two full stories in height, the spacious roof-garden affords mmanding view of the city. It situated inside of the west gate is fairly central to the student ulation, and at the same time is venient to the principal business ion. The large grounds, approxiely two acres, provide a much-led recreation center in the heart he city. Some two hundred trees e been set out, which add to the activeness of the site and set- of the building.

he first floor comprises men's and s' lobbies, reading and game ms, offices, baths, lockers and ssing rooms, barber shop, etc. On second flood are classrooms, of- s, toilets, restaurant, and a lec- e hall with a seating capacity 100. The latter is provided with notion picture equipment. The ement contains, besides kitchen, team-heating plant, a hot-water er, and an electrically-driven p to supply water for the baths. whole building is brilliantly ted by electricity, with attractive ures.

Needless to say that this modern ign structure is well known all r the city. More than once dur- the construction period it was ked for several days and nights women and girls seeking safety m marauding soldiers and flying lets. It was first thought of as place of refuge but now more more for its character-building gram.

Since its formal opening, just six nths ago, it has been in constant . Those who have attended spe- organized events within the lding, either by invitation or et, number 10,380. To these a re or less careful explanation has n made of the aims and policies the Association. This number s not include the men and boys o have made daily use of the ding and game rooms and other ilities which the building affords: se have averaged more than 150 ay—or approximately 30,000. Nor these figures take into account constant stream of visitors who ne in during the earlier days just see the building, nor the attend- e on educational and Bible classes, s' clubs. etc., which are a part the regular program.

n conclusion. it must be said that s memorial Y. M. C. A. building, ured by the efforts of Mrs. Ernest A. Evans and Dr. Sherwood Eddy, gives promise of a very important and valuable contribution to the life of the youth and young men—and, indeed, to the whole community—of Paotingfu as a Christian character building institution and a symbol of international good will.

WAR IS HELL IN ANY LANGUAGE

Rev. Hugh W. Hubbard of Paotingfu sends heart-rending reports of the suffering that the country people in the fighting zone are forced to endure at the hands of irate and demoralized soldiers. From a village ten miles south of Paotingfu several leading citizens came to Mr. Hubbard and reported that soldiers had occupied the whole village, going into the homes and not allowing the people to leave, but forcing them to remain and prepare food for them, as well as wait upon them continually. The soldiers brought no supplies or bedding and so these had to be furnished locally. Without doubt there were more soldiers occupying the village than inhabitants. The fall crops had just been harvested and were piled up in the homes. Much of this food which should furnish sustenance for the families during the winter was eaten up by the army horses, and in some places burned up at the whim of some ill-natured soldiers. The soldiers helped themselves to anything they pleased, especially money, and in several cases, when this was not forth-coming, shot their host.

"In this particular village there is a Christian chapel, and our preacher there opened it as a refuge to women and children who could get to it," says Mr. Hubbard. "It is not a large place, but over 200 refugees crowded in." The Chinese pastor defended these helpless women and children at the risk of his life. "There is no other man who could have done what Mr. Chao (our preacher) did," say the grateful villagers. "Many times he stopped the soldiers who tried to go into the refuge, and twice when they pointed their guns at him, he said, 'If you are going to harm these women and children, you must kill me first.'"

In token of their appreciation, the villagers are planning to present a large wooden tablet to this Christian pastor.

Story after story similar to the one quoted above may be told. Stray soldiers wandering about the country hold up the unfortunate people in an effort to make a fortune before they are forced to discard their uniforms and make their way home. They are the worst kind of bandits, because the people can do nothing against them without the danger of bringing down the wrath of military power upon themselves. Cases have been cited where the villagers have tried to defend themselves, and where the bandit soldiers have gone for reinforcements, with which they have entirely wiped out the village, or even groups of villages.

ANENT THOSE FRIENDSHIP DOLLS FROM JAPAN

Word has been received about one of these little visitors by Mrs. Charles M. Warren, who, with Mr. Warren, is now home on furlough and living at the Walker Missionary Home in Auburndale.

Miss Chizu Oda, head teacher in the Miyazaki Kindergarten in Miyazaki, where Mrs. Warren is Principal, writes:—

"Today (October 18), at the Auditorium, the city held a farewell meeting for a doll the school children are sending to American school children. All the American dolls in the city were there, in their winter wraps, and given seats of honor. It was altogether a charming meeting. We attended with all our kindergarten children. This doll's name is Tamako Hyuga. Now she will go to Tokyo and join those who have come from the other Prefectures, and after a national farewell service, they are to sail from Yokohama on November 9 to reach America in time for Christmas. Our children say they wish Tamako could go to Boston, near you."

Tamako's last name, Hyuga, was formed from the historic name of the Miyazaki Prefecture. When the meeting was ready to close the children sang a farewell, which ran:—

"Black-eyed Tamako, with your pretty dress and red sash, go to the land across the sea as messenger from Japan.

Farewell.

"Sweet-faced Tamako, remember, we want you to play *nicely* with the little girls there. And so—a safe voyage!

Farewell."

USED POSTAGE STAMPS

We want to buy used postage stamps issued before 1900, either on the envelopes or in quantities. Stamps of the U. S. and British Colonies especially desired. Write us or send us what you have.

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SO OUR MISSIONARIES WRITE

Continued from page 31

Christian almanac in Marathi which has brought joy to many homes. A *Hindu* friend publishes it at a loss!

"Nothing is more interesting than the unobtrusive percolation of Christian ideas and ideals in this land of divergent religions. The Bohras, a small but wealthy and influential community of merchants in Bombay, Mohammedan in faith and hailing originally from Persia, have organized a Young Men's Bohra Association, which stands for Progress and Reform, and is now financing the studies of eleven young students.

"The same laudable imitation of Y. M. C. A. activities is very much in evidence in Ceylon, the land of the Buddhists. The Young Men's Buddhist Association is trying to purify and to raise the standards of the priests. They are running a vigorous campaign against liquor, and have succeeded in making many districts practically dry. They have also opened Buddhist Sunday schools in opposition to Christian ones and . . . we read of 'The All-Ceylon Y. M. B. A. Congress,' 'The Buddhist Students' Camp, Kandy.' . . . Other religious bodies are also following the lead of Christian methods in social and religious reform, and we have the Young Men's *Hindu* Association and the Young Men's *Zoroastrian* Association."

Miss Frances B. Clapp Feels at Home in the Japan She Has Returned To

"So far, life—aside from the earthquakes which shake us around more or less every few days—has been very peaceful. The papers tell us that an average of seventeen quakes a day are recorded upon the machines, but of course most of them are too slight to be felt.

"On the voyage over I sat at the doctor's table—the only woman there. My companions were not all in sympathy with my profession, and were, I think, a bit unprepared to have an old-maid-missionary thrust upon them, but they took it like gentlemen and it only added spice to the conversation. There is really no reason why oil, rubber, medicine, and missions should not get along peaceably together.

"The last night out we had quite a gale. I awoke to find a sea bright and sparkling and Japan's beautiful skyline a few miles to our right; the hills were still dark blue with a lacy edging of pines outlined against the sky, but Fujiyama, snow-capped and delicately cloud-veiled, was catching the first pink glow of the sun. It was the most perfect welcome back to Japan I could have had.

"Mrs. Rowland and Miss Denton were awaiting me at the dock. It seemed like a real home-coming. Yokohama still shows the devastation of the earthquake of four years ago. They are still working on the fine reinforced concrete docks. We took a train almost immediately for Tokyo, and by afternoon I was in the home rented by the mission for the Lockwoods and myself for this year of language study. The Lockwoods are going next year to the

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MISSIONARY PERSONALIA

Dr. Frederick Bridgman's great sire had been that he might have rica as his last resting-place. His shes were carried out, and in July s ashes were laid away at an early rning service, attended only by e relatives, a few missionaries, the ler Zulu pastors, the younger who d worked with Dr. Bridgman in hannesburg, and appointed mem- rs to represent the churches. At on was held the memorial service, tended by nearly a thousand people. r. Catlin preached; Prof. Rheinalt nes of Johannesburg University ade an address greatly appreciated the people; he had been a close iend of Dr. Bridgman's. Rev. abuda Cele of Umzumbe, one of e Zulu speakers, said: "Dr. Bridg- an has been a fighting hero; he s fought bravely and won the ttle; let us now who are left see at we follow up and make secure here he has been fighting the emy, to see that the enemy shall t rise again." Mrs. Bridgman and iss Ruth Cowles unveiled the tomb- one that had been erected. The il was purple and the significance this color was explained by Mr. tick. The service was very impres- ve, uplifting, reverent, but not at l gloomy.

Miss Margaret Ann Smith has felt herself welcomed as a teacher of American ideals by Turks, old and young, in Merzifoun. "They look to the American teacher with a hopefulness that is both embarrassing and humiliating," she writes, "yet it does inspire one. This is a marvelous plant; what a work must have gone on here in days past! I feel sure the work has a future—especially now that the railroad daily draws nearer."

Miss Jennie De Forest was met, on her arrival at Madura, with a jolly station welcome, the usual tea, and the covert inspection of eyes eager for hints as to the latest styles. The next day the Bird's Nest children acted "Little Red Riding Hood" in a very realistic manner for her benefit. Miss De Forest did not at first think Madura hotter than Oklahoma—probably because Rachanyapuram is so situated that it catches every breeze that blows.

Many who remember the charming Miss Liu of Taiku, Shansi, who during her educational courses at Columbia University spoke at many large gatherings, will be interested to know that she has taken over the principalship of the Precious Dew Girls' School. The Chinese faculty has rallied round her in splendid fashion, and she is winning the confidence of the students. Miss Munger says, "I have adopted the policy of hands off!"

On September 28 a bronze tablet to the memory of Chauncey Goodrich, D.D., for fifty-five years a missionary of the Board in North China, was unveiled in the Hinsdale Congregational Church, of which Rev. Samuel Ross Swift is pastor. The tablet was the work of the sculptor, Signor Paolo Abbate. Carrington Goodrich, professor of Chinese History at Columbia, unveiled the tablet to his father, and the memorial address was given by Rev. Harry S. Martin of Tunghsien, China.

Dr. Lorrin A. Shepard, in charge of the American Hospital in Constantinople this year, expected, at last accounts, to attend the National Congress of Doctors in Angora on October 11. He has already met a number of the leading Turkish doctors and is eager to meet more of them and to know them better. Dr. Shepard has been newly elected Fellow of the American College of Surgeons.

On March 25, Greek Independence Day, Mr. Dana Getchell, Treasurer of the American Board in Salonica, signed a contract on behalf of Anatolia College whereby 1,000 square meters of land were purchased for the mission in the name of the college. The land bought is slightly above the plain on which the college is at present located and has a fine view of the sea, Olympus, and a good part of the city. City water is available and there will be a well on the grounds.

THY KINGDOM COME • THY WILL BE DONE ON EARTH
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
ATLANTIC OCEAN
INDIAN OCEAN
AUSTRALIA

SOMETHING NEW IN MAPS

Above is a reproduction in miniature of a fine new map especially prepared for use in the local church. It is a new and different projection scientifically approved as the most modern and accurate one possible. To secure it at as little cost as possible the Boards of various denominations coöperated through their Missionary Education Movement. The drawing given above is of our American Board edition. The colors of the map are well planned and distinct without being garish and the material is a good quality of cloth. All missions of the American Board are indicated by large red circles, and a clear table of Missions and all Stations given in the white space at the top. Very good use of open space has been made to include charts and tables such as that of the Areas and Populations by countries. The retail price of the map is $3.75. Every Congregational Church should own one as a necessary part of its educational equipment. Wall size only — 91 x 41 inches. Order from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

SO OUR MISSIONARIES WRITE

Concluded from page 36

Marshall Islands. As that part of the world is now under Japanese mandate; as Japanese schools are being opened for the Islanders; and as Japanese Christians are assuming a part of the mission work there, financing as well as manning it, it is almost necessary that the Lockwoods should have at least a slight knowledge of the language. As the large Reinanzaka Church of Tokyo, with its pastors, father and son, is specially interested in this work, it is most fortunate that the Lockwoods can this year associate themselves with it. Mr. Lockwood is teaching an English Bible class in its Sunday school, and the relationship promises to be most pleasant.

"Tokyo is a very great city, with such distances that it takes a long time to get anywhere. Our particular part was not destroyed in the earthquake, but even the large part that was has been so wonderfully rebuilt that a stranger would not suspect the recent disaster."

Miss Helen Wells Visits a Turkish School

"A short while ago Miss Smith (Margaret Ann Smith of China) and I went to visit the city school for girls. We received a very cordial welcome from the director and the teacher, who took us from class to class. We think at times that we have big needs in our American schools, but when I visit these Turkish schools in the Interior, I come to the conclusion that our needs are not so great after all. They *do* have a nice building, rather new and well arranged, and a big playground. But they possess little else in the way of equipment. The children are crowded in their seats, three where two ought to sit, and the blackboards are small and very few. There are over two hundred children, eager-eyed lassies, some dirty, some clean, with four teachers to handle the five classes. One class is without a teacher—fifty girls in the third grade—so an older girl was put in charge while they made holiday festoons. When the youngsters became boisterous, she tapped on her desk with her pencil as a warning. The other teachers came in occasionally to see what they were doing and to help direct their activities. Promises of more teachers have been made, but no one has come to help them.

"Nevertheless, in spite of their situation and lack of teaching staff, there is an orderly atmosphere in the school and some things are being accomplished. The director told me that they were doing their best to carry on until help came. He has a strong personality and is a fine teacher. I was greatly interested in his questions and explanations in the history class we visited. His handling of the subject showed he had been well trained in normal school. In a week or so, as we find time, we shall visit the two boys' schools in the town. I enjoy making contacts with the Turkish teachers, for, after all, they are the ones who educate the mass. It takes time to train teachers and organize schools, but strides forward are being made."

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MISS SUSAN HOWLAND, who has worked for fifty-four years in Ceylon, thirty-two of them as Principal of the Uduvil Girls' School, has been honored by a Memorial Window in the Uduvil Church. The unveiling ceremony was presided over by Rev. I. Paul, and the unveiling was done by Mrs. Clough, who had been a pupil of Miss Howland's and a teacher in the school. Speeches were made on "The Rare Virtues of Miss Howland," "Christian Stewardship," "The Education of Girls," and "The Work of Mary Lyon." The Chairman read a resolution appreciating the services of Miss Howland, one copy of which was to be sent to Mount Holyoke College and one to the American Board. A committee was appointed to arrange about founding a scholarship in Miss Howland's honor.

THE MISSES ELIZABETH and JANE BALDWIN had, on July 16, just heard of the appointment of Rev. and Mrs. George C. Lockwood to Kusaie, Micronesia, and expressed their joy over this reinforcement. They urge the development of mission schools, for the present number cannot supply the demand for preachers. There are over thirty outstations now as against the thirteen when the Baldwins were stationed at Truk, and islands to the north and west of the lagoon are calling for those who will teach them the way of life. As they wrote they had as guests two couples who had been trained: one couple in the mission school at Ponape, the other in the school at Truk; the first two were bringing their three daughters, to place them in the Kusaie school; the other two were visiting their son and daughter, who were already pupils. The father hopes his son will be able to carry forward his work in Truk so he himself could press onward to the islands still lying in darkness.

MR. ARTHUR W. HUMMEL, head of the Peking Language School, who is now on furlough, has been invited to Washington by the Library of Congress, which has the largest Chinese library in this country. The directors of the library desire him, by personal conferences with people interested in China and by lectures outside, to promote the cause of Chinese studies and to make known the field there for research in things Chinese. He took up his residence with his family in Washington in December. Mr. Hummel is exceptionally fitted for this work in view of his scholarly knowledge of Chinese literature, history, and archæology. His attendance last summer at the Williamstown Institute of Politics brought him many new contacts which have led to this signal honor. His status as an American Board missionary is unchanged, as he has every expectation of returning to China.

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THE CHRONICLE

Sailings for the Field

November 19. From Vancouver, Rev. and Mrs. Philip D. Dutton, returning to North China Mission.

December 9. From New York, Miss Agnes M. Baird, returning to Bulgaria Mission.

Arrivals on the Field

August 8. In Bombay, Dr. and Mrs. Lester H. Beals, returning to Marathi Mission.

August 27. In Shanghai, *en route* to Foochow, Miss Susan E. Armstrong, returning to mission.

September 1. In Shanghai, *en route* to Foochow, China, Miss Lucy B. Lanktree and Dr. and Mrs. Charles L. Gillette, returning to mission.

September 7. In Beirut, Syria, Miss Myrtle O. Shane, returning to Turkey Mission.

September 15. In Shanghai, *en route* to Foochow, Miss Hazel M. Atwood, returning to mission.

September 17. In Shanghai, *en route* to Foochow, Mrs. Horace E. Campbell, returning to mission.

September 25. In Piræus, Greece, Dr. Ruth A. Parmelee, returning to Turkey Mission.

October 17. In Colombo, Ceylon, *en route* to Madura, India, Rev. and Mrs. C. Stanley Vaughan, returning to the mission.

October 20. In Bombay, India, Miss Ruth V. Simpson, returning to Bombay, and Miss Esther B. Fowler, returning to Sholapur.

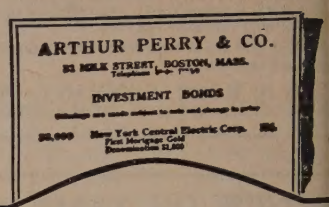
November 11. In Kobe, Japan, Miss Cornelia Judson, returning to Japan Mission.

November 14. In Bombay, India, Miss P. Marguerite Grove, Miss Gladys E. Clark, Miss Marycarol Jones, and Miss Frances D. Emerick, joining the mission.

Births

September 9. In Peking, a daughter, Charlotte Adelle, to Rev. and Mrs. Harold S. Matthews, of Tehchow, China.

November 9. In Johannesburg, South Africa, a daughter, to Rev. and Mrs. Frank S. Tucker.



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ARRIAGES

November 23. In Longmeadow, ass., Dr. Charles Townsend Olcott d Miss Grace Fairbank Woods, rmerly of Marathi Mission.

EATHS

November 17. In Old Phaleron, reece, Herbert M. Irwin, D.D., aged years.

REV. H. M. IRWIN, D.D.

Dr. Irwin, who died on Novem- r 17 in Old Phaleron, Greece, after illness of some weeks, was born Fenelon, Ontario, Canada, and re- ived his education in Manitoba niversity and Knox College. He d Mrs. Irwin went to Turkey in 03, reaching Cesarea in November that year and continuing their ork there until 1919. In 1924 they eturned from furlough and went Athens, where Dr. Irwin has since ared for the business affairs of the ation.

Dr. Irwin leaves three children, wo of whom, Hugh and Corinne, are this country. Mrs. Irwin is re- aining at Athens and bravely con- nuing her work there.

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